The first parte

of the Psalmes collected into Englishe Meter, by Thomas Sternhold, and others, conferred with the Hebrew, with apte Notes to sing them withal, faythfully perused and allowed, according to thorder appointed in the Quenes maiesties Iniunctions.

Very meete to be used of all sortes of people priuately for their goodly solace & comfort, laying apart al vngodly songes & balades, which tend only to the nourishyng of vyce and corruptyng of youth.

Wherunto is added the Catechisme, and also a short introduction to learne to syng the Psalmes.

IAMES. 5.

If any be afflicted let him pray, and if any be merry let him sing Psalmes.

COLLOS. 3

Let the worde of God dwel plenteously in all wisdom, teachyng and exhortyng one an other in Psalmes, Himnes and spirituall songes, and sing vnto the Lord in your harts.

Imprinted at London by Iohn Day dwelling ouer Aldersgate.

¶ Cum gratia & priuilegio regiæ *Maiestatis per septennium*. 1564.

The Question.

WHat is your name?

Aunswer.

N. or M.

Question.

Who gaue you this name?

Aunswer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the child of god, & an inheritour of the kyngdome of heauen.

Question.

What did your godfathers and godmothers then for you?

Aunswer.

They did promise & vow three things in my name: First, that I should forsake the Deuil and all his workes & pompes, the vanities of the wicked world, and all the synfull lustes of the flesh. Secondly, that I shoulde beleue all the Articles of the christian faithe. And thirdly that I should kepe gods holy will and commaũdements, and walke in the same all the dayes of my life.

Question.

Doest thou not thynke that thou art bounde to beleue, and to do as they haue promised for thee?

Aunswer.

Yes verely. And by Gods helpe so I will. And I hartely thanke our heauenly father that he hath called me to thys state of saluation through Jesus Christ our Sauiour. And I pray God to geue me his grace that I may cõtinue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswer.

I Beleue in God the father almighty maker of heauen and earthe, & in Jesus Christ his onely sonne our Lorde, which was conceiued by the holy ghost borne of the Virgin Mary. Suffred vnder Ponce Pylate, was crucified, deade and buried, he descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of god the father almighty. From thence shall he come to iudge the quycke and the deade. I beleue in the

holy Ghost. The holy catholic the church. The Communion of Saintes. The forgeuenes of sinnes. The resurrection of the body, and the life euerlastyng. Amē.

Question.

What dost thou chiefly ye learne in these articles of thy beliefe?

Aunswer.

First I learne to beleue in god the father, who hath me and all the world. Secondly, in god the sonne, who hath redemed me and al mākind. Thirdly, in god the holy ghoste who sanctifieth me and al the elect people of god.

Question.

You said that your Godfathers and godmothers did promise for you that ye should kepe gods cōmaundements. Tell me how many there be.

Aunswer.

Tenne.

Question.

Which be they.

Aunswer.

The same that god spake in the xx. chap. of Exodus saying: I am the lord thy

thy God which haue brought thee out of the land of Egipt, out of the house of bondage.

i. Thou shalte haue none other Gods but me.

Lord haue mercy vpon vs, and encline our hartes to kepe this lawe.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worship them. For I the lord thy god am a gelous god and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousandes in them that loue me, and kepe my commaundements.

Lord haue mercy vpon vs, &c.

iij. Thou shalt not take the name of the Lord thy god in vayne, for the lord will not holde hym gyltles that taketh hys name in vayne.

Lord haue mercy vpon vs, &c.

iiij. Remember that thou kepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do: but

the Seuenth daye is the Saboth of the Lord thy God. In it thou shalte doe no manner of worke, thou and thy sonne & thy daughter, thy manseruaunte, and thy maidseruaunte, thy cattell and thy straunger that is within thy gates. For in sixe daies the Lorde made heauen and earthe, the Sea, and all that in them is, and rested the Seuenth daye. Wherefore the Lord blessed the Seuenth daye and hallowed it.

Lord haue mercy vpon vs. &c.

v. Honour thy father and thy mother that thy dayes may be long in the land which the Lord thy god geueth thee.

Lord haue mercy vpon vs. &c.

vi. Thou shalte do no murther.

Lord haue mercy vpon vs. &c.

vii. Thou shalt not commit adultery.

Lord haue mercy vpon vs. &c.

viii. Thou shalt not steale.

Lord haue mercy vpon vs. &c.

ix. Thou shalt not beare false witnes against thy neighbour.

Lord haue mercy vpon vs. &c.

x. Thou shalte not coueit thy neyghbours house, thou shalte not coueit thy neighbours wyfe, nor hys seruaunte, nor hys mayde, nor hys Oxe, nor hys

Alle, nor any thyng that is his.

Lorde haue mercy vpon vs, and wrytte all these thy lawes in our hartes we beseech thee.

Question.

What doest thou chiefly learne by these commaundements?

Answer.

I learne two things, my duty towards god, and my duety towardes my neighbour.

Question.

What is thy duety towardes God?

Answer.

My duty towardes god, is to beleue in him, to feare him, and to loue him, with all my harte, with all my mynde, with all my soule, and with all my stregth. To worshyp him. To geue him thankes. To put my whole trust in hym. To call vpon hym. To honour his holy name, and his worde, and to serue him truely all the dayes of my lyfe.

Question.

What is thy duety towardes thy neighbour?

Answer.

My duety towardes my neighbour is to loue him as my selfe. And to do to all men, as I would they should doe to me.

To

To loue, honour, and succour my father and mother. To honour & obey the king and hys ministers. To submit my selfe to al my gouernours, teachers, spiritual pastours and maisters. To order my self lowly and reuerently to all my betters. To hurt no body by word nor deede, to be true and iust in al my dealings, to beare no malice nor hatred in my harte. To kepe my handes from pickyng and stealyng, and my tonge from euill speaking, lying, and slaunderyng. To kepe my body in temperaunce, sobernes, & chastitie. Not to couet nor desire other mennes goods, but learne and labour truely to get myne owne liuing, and to do my duty in that state of life vnto which it shal please god to call me.

Question.

My good childe know this, that thou art not able to do these things of thy self nor to walke in the commaundementes of god, and to serue him wythout his speciall grace, which thou muste learne at al tymes to call for by diligent prayer. Let me heare therfore if thou canst saye the Lordes prayer.

Answeare.

Answer.

Our father which art in heauen hal-
wed be thy name. Thy kingdō come.
Thy will be done in earth as it is in hea-
uen. Geue vs this day our daily bread.
And forgeue vs our trespasses, as we
forgeue them that trespasse against vs.
And lead vs not into temptation. But
deliuer vs from euill, Amen.

Question.

What desyrest thou of god in this prayer

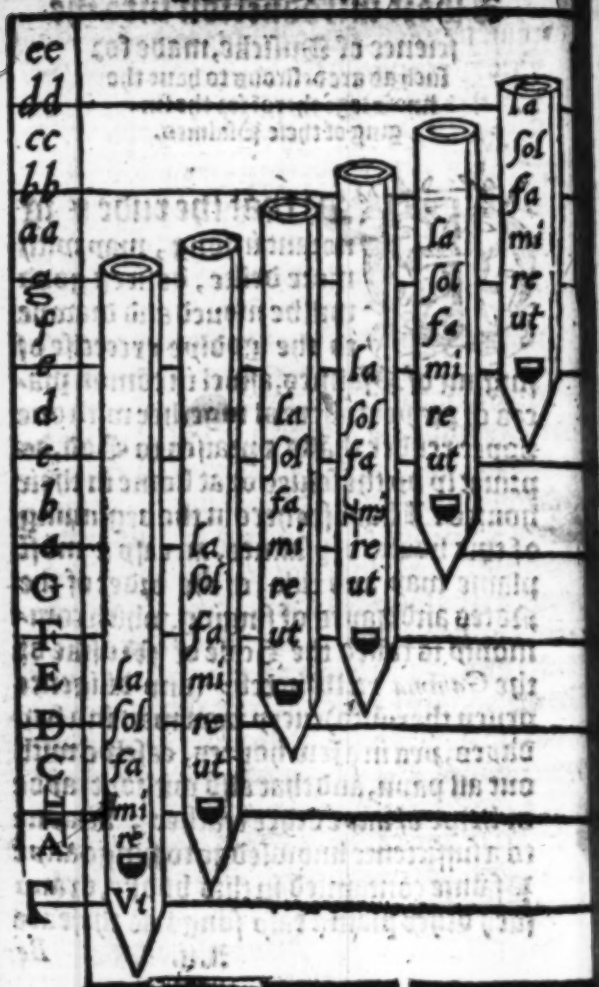
Answer.

I desire my Lord god our heauenly fa-
ther who is the geuer of al goodnes, to
send his grace vnto me and to al people
that we may worshyp him, serue hym, &
obey him, as we ought to do. And I pray
vnto god that he will send vs al thinges
that be nedeful, both for our soules and
bodies. And that he wil be mercifull vn-
to vs, & forgeue vs our sinnes: and that
it wil please him to saue & defende vs in
al daungers ghostly & bodely: And that
he will kepe vs from al sinne and wicked
nes, and from our ghostly enemye, & frō
euerlasting death. And this I truste he
will do of his mercy & goodnes, through
our Lord Jesus Christ. And therefore I
say, Amen. Hobeit.

FINIS.

A short introduction into the science of Musicke, made for such as are desirous to haue the knowlege therof for the singing of these Psalmes.

FOr that the rude & ignorant in song, may with more delite, desire & good will, be moued and drawne to the godlye exercise of singing of Psalmes, aswel in cõmon places of prayer, where al together with one voyce render thãks & praises to God, as priuatly by thẽselues or at home in their houses. I haue set here in the beginning of this booke of psalmes, an easy & most plaine way and rule, of the order of the Notes and kayes of singing, which commonly is called the Scale of Musike or the *Gamma vt*. Wherby (any diligence geuen therunto) euery man may in a few dayes, yea in a few houres, easelye without all payn, and that also without ayde or helpe of anye other teacher, attayne to a sufficiente knowledge to synge anye Psalme contayned in this booke, or any such other plain & easy songs as these are


ee
dd
cc
bb
aa
g
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b
a
G
F
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Γ
la sol fa mi re Vt
la sol fa mi re ut
la sol fa mi re ut
la sol fa mi re ut
la sol fa mi re ut

In this Table *Gamma vt*, is contayned al, what is necessary to the knowledge of singing. Wherefore it must be diligently waid, & must also be perfectly committed to memory, so that ye cā redily & distinctly say it without boke, both forward and backward, that is, vpwarde and downeward. And this is the greatest payne that ye neede to take in this trauel.

Ye must also note that the letters ascēding on the left hād of the Table are called Rayes or Cleues, of which, the first is a Greke letter, signifying, *g*. and is called *Gamma* (of whō ẏ whole Table or scale is called ẏ *Gamma vt*,) All thother are latin letters vii. in nombre *a, b, c, d, e, f, g*. thē repeting ẏ same again, beginning at *a*. and the thirde time repetinge the same til ye come to *ee, la*. Whiche is the last. But all these Rayes are not signed or set in these Psalms: but only ii. or iii. most commōly *C*. or *F*. or *B*. *C*. hath this forme or signe *F*, is signed after this manner. —*f*— *B*, hath thus, ♭ or thus ♮

The

The kayes of this Scale or table are de
uided and set forth by three diuers orders
of letters. From *Gamma, vt*, to *G. sol, re,*
vt, are signed with Capitall letters & are
called graue, base or capitall kayes: Fro
G, sol, re, vt, to *g, sol, re, vt*, they are writ-
ten with small letters: & are called meane
or smal kayes: and from *g, sol, re vt*, to *ee,*
la, they are written with double letters, &
are called double kaies, and treble kayes.
When it chaunceth .ii. kaies to be of one
letter, as *G, sol, re, vt*, & *g, sol, re, ve, A, la,*
mi, re, & *a, la, mi, re, F, fa, vt*, and *f a, vt E,*
la, mi, and *e, la, mi*, ye may (to put diffe-
rence and distinction betwene them) cal
the one capital, *G*, or *G, sol, re, vt*, the low-
er and the other small *g*, or *g, sol, re, vt*, the
higher and so of others. They are called
kayes bicause they open, as it were the
doze, and make away into song, for by the
sight & place of ỳ kay ye shal know easely
the whole song, the nature of euery note
in what kay or place it standeth, & how
ye shal name it. Ye see also in the Table,
that some of the kayes be set in lines or

rules, and other are set in spaces betweene ỹ lines as *gamma vt*, is set in rule, *a, re*, in space: *b, mi*, in rule *c, fa, vt*, in space, *d, sol, re*, in rule, & so ascēding to thende: so also in the longes of your boke, ye see rules, & spaces, so that euery rule & space in youre boke answereth to some one rule or space of youre table or scale: & taketh ỹ name of the same, which ye may easly find out, either by ascending or descending from the kay, set & marked in your song. Moreouer it is to be noted, ỹ there are six voices or notes signified and expressed by these six syllables: *vt, re, mi, fa, sol, la*: by which thorow repetition of them, maye be song all sōgs of what compasse so euer they be, which six notes you must learne to tune aptly of some one that can alredy singe, or by some instrument of Mulyke, as the virginals, or some other such like.

Which thing well learned, ye shall neede no other teaching of any. And for a playner learninge thereof, I haue set before your eyes, those .vi. notes ascēding & descending & again with a little variety frō the true & natural order to thende ye may at-

tayne to the iuſt tunes of them, howe ſo euer they be placed. For theſe two exam pleswel had and tuned aright, all other ſonges & Pſalmes, with litle vſe and a ſmal labor, will ſone be attayned vnto.

Firſt ye muſt diligently ſearch oute in what kay euery note of youre ſong ſtandeth: Which ye may eaſely do, in beholding youre ſigned kay (cõmõly called the cleaue) which is ſet in the beginning of euery ſong, and that line, or ſpace wherin that ſigned kay is ſet, beareth the name of the ſame kay: and al notes ſtanding in the line or ſpace are ſayd to ſtand in that kay and ſo aſcending or deſcending from that kay, ye ſhal ſtrayght way ſe wherin, or in

What

what kaye euery note of your song standeth. As in this present example, if ye wil know wherin your first note standeth, consider your kaye signed & marked with this letter, C. in the second rule & because it standeth in rule, ye find by youre Table that it is C, sol, fa, vt, (for thother two, which are c, fa, vt, and cc, sol, fa, stand in space) wherfore that second line throughout, is called c, sol, fa, vt, and all the notes placed in that line, are counted to standing c, sol, fa, vt. Then descend from that kaye to the next space, which (as your table telleth you) is b, fa, ♮, mi. frō thence to the next rule, which is a, la, mi, re. And from thence to ye next space, wherin your first note standeth, whiche is G, sol, re, vt: so finde ye by descendinge in order beginning at your signed kaye, after this sorte c, sol, fa, vt, b. fa, ♮, mi, a, la, mi, re: G, sol, re, vt: that your first note standeth in G, sol. re, vt, wherfore ye maye sing vp any of these .v. notes sol, re, vt, vt. but because this note vt in this place is most apte to ascend withall, ye shal rai re, vt, by the same tetal ye shall find that your second note standeth in a, la, mi, re, ye shall expresse

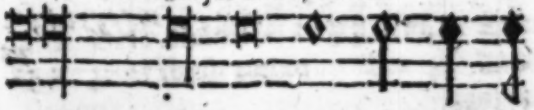
it in singig by this voyce *re* rather thā by
la or *mi*, bicause *re*, is in order next aboue
vt, so that ye find ẏ third note to stād in *b*,
fa, ♮ *mi*, which ye shal expresse by *mi*. The
fourth standeth in ẏ signed hay or cleaue
wherfore it standeth in *c*, *sol*, *fa*, *vt*, which
ye must expres by *fa*. The fift in *d*, *la*, *sol*, *re*
ꝛ is to be expressed by *sol*, ẏ sixte ꝛ highest
note, ye shal by ascending from your hay
find to stand in, *e*, *la*, *mi*, ꝛ is to be expressed
in voice by *la*, so haue you ẏ whole cōpasse
of your sōg: ꝛ as in order of notes ꝛ soūd
of voyce, ye ascended, so contrariwise, ye
must descend til ye com to the last note of
your songe. Here note that when *b*. *fa*, ♮,
mi, is formed ꝛ signed in this maner, with
this letter *b*, which is called *b*, flat, it must
be expressed wt this voice or note *fa*, but if
it be formed ꝛ signed with this forme ♯
which is called *b*, charpe, or if it haue no
sign at all, then must ye expresse it in sin-
ging with this voice or note *mi*. Likewise
ye may practise, placing your first note,
vt in any other kaye, wherein ye finde
vt, which are vii. *Gam*, *vt*, *C*, *fa*, *vt*, *F*, *fa*, *vt*
graue *G sol re*, *vt*, graue, *c*, *sol*, *fa*, *vt*. *f*, *fa*,

vt, sharp, *g*, *sol*, *re*, *vt*, sharp, ascending vp to *la*, & descending as in youre former exam-ple. These .vii. seuerall ascensions & descensions vpon diuers grounds or clefes, are commonly called of writers .vii. deductions: which ye may plainly and difficerly behold in youre table or scale.

One example more haue I set, wherin ye sing *fa*, in *b*, *fa*, ♮, *mi*, whose deduction beginneth in *vt* placed in *F*, *fa*, *vt*, graue or capitall as you see.

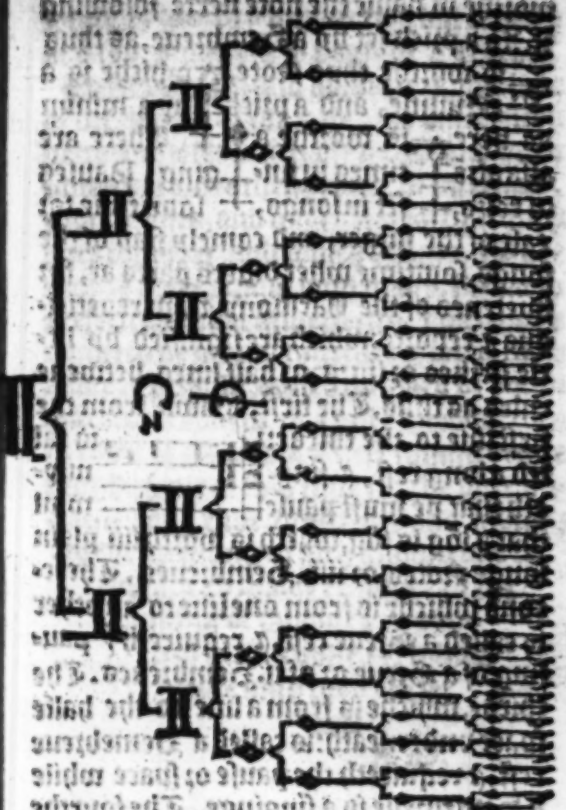
Ye haue also in youre songes diuers formes & figures of notes. Of which al, it behoueth you to knowe both the names and value.

Diuers formes of notes.



The first of these is a Large: the secõd

a Long. The third a briefe: The fourthe a Semibriefe: The fift a Minim. The sixt a Crochet. The seuenth and last a Quauer. The first is worth in value two of the second, that is, two Longes: and one Long is worth two Breues: and one Breue, is two Semibreues, & one Semebriefe, two Minims, and hath twise the time in pronouncing & in singing that the Minime hath, one Minime is worth two crochets and one crochet is two quauers, as appereth in the Table following.

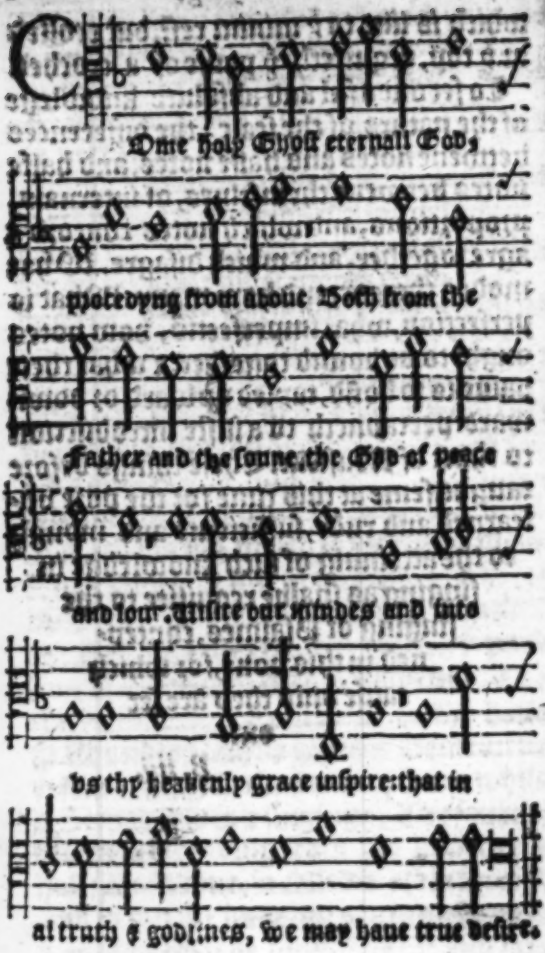


If there chaunce any parcke to beset by anye of these notes, the parcke is

worthe in halue the note nerre folowing it. As a prick set by a Semibreue, as thus is worthe thys note, which is a Minime, and a prick by a minim as here is worthe a There are also otie times in singing, Pauses or reste, set in songe, somtime for ease of the singer, and comely stay of the songe, somtime where diuers parts ar, for swetenes of the harmony & apt repeticions & reportes: which are signified by litle strikes or lines, or half lines betwene rules as thus, The first, drawen from the first line to the thirde: is called a long rest, & signifieth that ye must pause whil that a log is sog, which is worth iiii. plain songe notes, or iiii. Semibreues. The second whiche is from one line to an other is called a Breue rest, & requireth y pausing of a Breue or of ii. Semibreues. The thirde, whiche is from a line to the halfe space vndemeath: is called a Semebreue rest, & requireth the pause or space while a Semebreue is a singinge. The fourthe which is ascending from the lyne, to the half space aboue, is called a Minim rest, and is but the drawing of a breath, while a minime may be song. The fist and last, which

which is like to ꝑ minim reſt, but croked at ꝯ top, requireth ꝯ pauſe of a crochet.

To ſet out a ful and abſolute knowlege of the nature of the ſcale, the differences betweene notes and halfe notes, and halfe notes betweene themſelues, of interuals, proportions, and which notes concord & agree together, and which diſagree. What modes there ar, and how many. What is perfection, what imperfectiō, how notes ought to be bound together, & what their value is ſo boūd, tayled vpward or downward: pertayneth to a iuſte introduction to the art of Muſicke. Theſe thinges before taught, ſeme at this time for the more vnlearned and rude, ſufficiente and inough to the attayning of ſuch knowledge in ſinging as ſhalbe requiſite to the ſinging of ꝯ ſalmes, conteyned in this boke, for which cauſe only they are ſet out.


Come holy Ghost eternall God,
proceedyng from above both from the
Father and the sonne, the God of peace
and lour, illume our myndes and into
vs thy heauenly grace inspire: that in
al truth & godlines, we may haue true desire.

Thou art the very comforter
in al woo and dyuersitee
The heauenly gift of god most hye
which no tong can expresse.
The fountayne and the liuely fyre
of ioy celestiall
The fire so bright, the loue so clere,
and vnction spirituall.

Thou in thy gyftes art manyfolde
whereby thy holy churth doth stande
In faythful hartes wryten thy lawe
the finger of gods hande.
Accordyng to thy promise made
thou gauest speche of graces
That through thy help the grace of loue
may stand in euery places. (god

O holy ghost into our wits
send downe thy heauenly lyght
Kindle our hartes with feruent loue
to serue god day and nyght.
Strengthe & stablish al our weakenes
so feble and so fraile.
That neither flesh, the worlde nor deuyll
against vs do preuaile.

Put backe our enmyes far from vs
and graunte vs to obtaine
Peace in our hartes with god & man
without grudge or disdayne.
And graunte O lord that thou beyng
our leader and our guide.
We may eschue the snares of synne,
and from thee neuer slide.

To

To vs such plenty of thy grace
good Lord graunt we thes prayo
That thou maist be our comforter
at the last dreadful day.
Of all strife and dissention
O Lord dissolue the bandes:
And make the knots of peace and loue
throughout all christen landes.

Graunt vs O lord through thee to
the father most of might: (know
That of his deare beloued sonne:
we may attaine the sight.
And that with perfect faith also
we may acknowledge thee
The spirit of them both alway,
one god in persons three.

Laud and praise be to the father
and to the sonne equally
And to the holy spirit also
One god coeter nally.
And pray we that the onely sonne
vouchsafe his spirit to send:
To all that do profesle his name
vnto the worldes ende. Amen.

Venite exultemus. psalme. xcv.

The Prophet in this psalme, doth exhorte all men to praise the Lord for his great goodnes powred vpon vs alwayes, and that we should not harde our hartes against the manifest truth, but being taught to geue place and relente oure hartes, and to auoyde murmuring whiche is the cause that God many tymes powreth his plagues vpon vs.

Come

¶ Sing this at the beginning.

O Come and let vs now reuoke
and syng vnto the Lorde
And to our onely sauioure,
also with one accorde.

O let vs come before his face
with inward reuerence:
Confessing al our former faultes,
and that with diligence.

To thanke him for his benefites,
alway distributyng:
Wherfore to him ryght ioyfully
In Psalmes now let vs syng.

And that because that god alone
is Lord magnificent:
And eke aboue all other gods
a king omnipotent.

His people doth not he forsake
at any time or tide:
And in his hand al ryght he takes
Of all the worlde so wide.

And with his louyng countenance
he looketh euery where:
And doth behold the tops of al
the mountaines far and nere.

The sea and all that in it is
are his for he them made:
And eke his hand hath facioned
the earth which doth not fade.

O come therfore and worship him
and downe before him fall:
And let vs weepe before the lorde
the which hath made vs all.

He is our God, our lord and king
and we his people & ſ
His flocke and ſhepe of his paſture.
On whom he taketh care.
This day if ye do heare his voyce,
yet harden not your hartes:
As in the bitter murmuring,
when ye were in deſert.

Which thing was of their negligẽce
committed in the time:
Of trouble in the wilderneſs
a great and greuous crime.
Where as your fathers tempted me:
and tried euery way.
They proued me & ſaw my workes
what I could do or ſay.

This forty yeres I haue hene gre
with this generation: (ued
And euermore I ſaid they erd
in their imagination.
Wherfore their harts were ſore ei
long time and many haires: (hed
Wherefore I knowe not why nor
They haue not knowen my wayes.

To whome I in mine anger ſware
that they ſhould not be bleſſed
Nor ſee my top felicitie
Nor enter in my reſt.

Gloria patri.

Al laude and praiſe be to the ſame
O that of might art moſt:
To god the father and the ſonne
and to the holy ghoſt.

As

As it in the beginning was,
For euer heretofore:
And is now at this present time,
And shalbe euermore.

Te Deum.

We praise the god we knowledge
ther, the onely lorde to be, and as eternall father
all the earth doth worship ther. To ther all
Aungels cry, the heauens and all the powers
therin. To ther Cherub, and Seraphin. To
cry they do not lin.
O holy, holy, holy Lord
Of Sabath Lord the God:

Heauen

Throughe heauen & earth thy praise is spread
and glory all abroad.
The apostles glorious companye
yeld praises vnto thee:
The prophets goodly felowship
praise thee continually.

The noble and victorious hoste
of martyrs sound thy praise:
The holy church throughout the world
doth knowledge thee alwayes.
Father of endles maiesty.
they do acknowledge thee:
Thy Christ thine honourable true
and onely sonne to bee.

The holy ghost the comforter
of glory thou art king:
O Christ and of the father art
the sonne euerlasting.
When sinnefull mans decay in hand
thou tookest to restore:
To be enclosde in virgins wombe
thou diddest not abhorre.

When thou hadst ouercome of death
the sharpe and cruell mighte:
Thou heauens kingdom didst set ope
to eche beleuyng wighte.
In glory of the Father thou
dooste sit on gods ryght hand:
We trust that thou shalt come our iudge
our cause to vnderstand.

Lord help thy seruantes whome thou hast
bought with thy precious blood:
And in eternall glory see
them with thy Saintes so good.

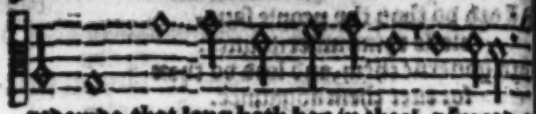
O Lord do thou thy people saue,
bleſſe thine inheritaunce:
Lord gouerne them, and lord do them
for euer them aduaunce.

We magnify thee day by day,
and world withouten ender:
Adore thy holy name O Lorde,
vouchsafe vs to defend,
From sinne this day, haue mercy Lord
haue mercy on vs all:
And on vs as we trust in thee
Lord let thy mercy fall.

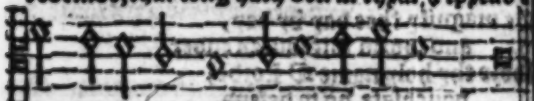
O Lord I haue repoſed all,
My confidence in thee:
Put to confounding shame ther for
lord let me neuer bee.

Benedictus.

redemde



redemde, that long hath ben in thzal, & spzead



bzoad his saning helth vpon his seruantes all.

In Dauids house his seruant true
accozding to his mind:
And also his annointed king
as we inscripture find
As by his holy pzophets all
Ofte times he did declare:
The which were since ỹ world began
His way foz to pzepare.

That we might be pzinered
from those that make debate:
Our enemies and from the handes
of al that do vs hate.
The mercy which he pzomised
our father to fulfil:
And thinke vpō his couenant made
accozding to his wil.

And also to perfozme the vthe
which he before had swozne:
To Abzaham our father deare
Foz vs that were fozlozne.
That he would geue himselfe foz vs
and vs from bondage bzing:
Out of the handes of al our foes,
to serue our heauenly king.

And that without all manner feare,
And ene in righteousnes:
And also for to leade our lyfe
In stedfast holines.

And thou, O child, whych now art borne
and of the Lord elect:
Shalt be the Prophet of the highest,
His wayes for to directe.

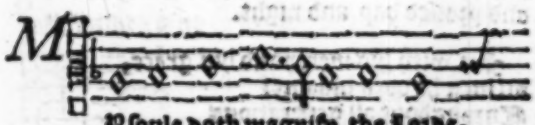
For thou shalt go before his face
for to prepare his wayes:
And also for to teache his will,
and pleasure all thy dayes.

To geue them knowledge, how that their
Saluation is nere:
And that remission of their sinnes
is through his mercy mere.

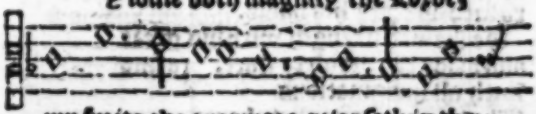
Wherby the day lyght from an hie
Is come vs for to visite:
And those for to illuminate
Which do in darkenes sit.

To lighten those that shadowed be,
wyth death and ebe oppreſt:
And also for to guide their feete
the way to peace and rest.

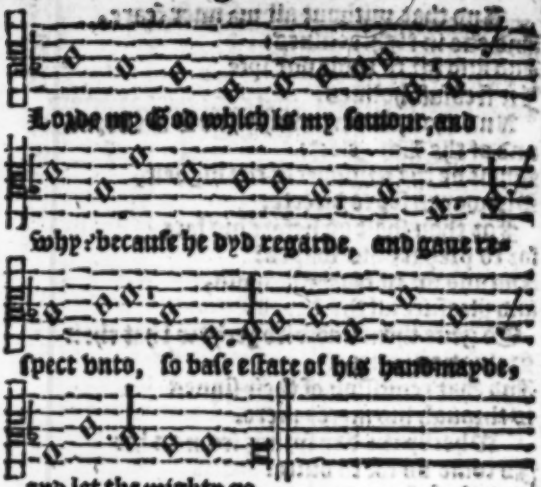
Magnificat.



Y soule doth magnify the Lorde,



my spyrite ebe euermore, reioyseth in the;


Lorde my God which is my sauiour, and
why? because he dyd regarde, and gaue re-
spect vnto, so base estate of his handmaydē,
and let the mighty go.

For now beholde all nations,
And generations all:
From this time foorth for euermore
Shall me right blessed call.

Because he hath me magnified,
which is the Lord of might:
whose name be euer sanctified
and praised day and night.

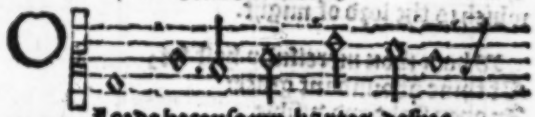
For with his mercy and his grace,
all men he doth inflame:
Throughout all generations
to such as feare his name.

He shewed strength with his great arme
and made the proud to start.
with all imaginations
That they bare in their harte.

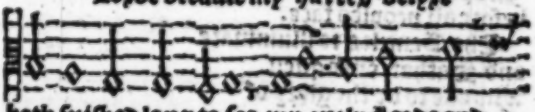
He

He hath put downe the mighty ones
From their supernall seate:
And hath exalte the meeke in hart,
as he hath thought it mete.
The hungrey he repleniſhed
With all thinges that were good:
And through his power he made the
Oftimes to want their food. (rich
And calling to remembrance
His mercy euery deale:
Hath holpen vp assistantly
His seruaunt Israell.
According to hys promiſe made
To Abraham before:
And to his seede successively
To stand for euermore.

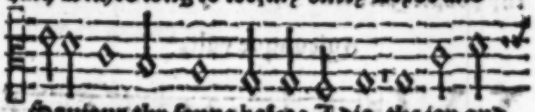
Nunc dimittis.



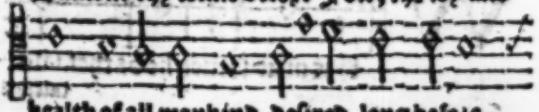
Lorde because my hartes desyre



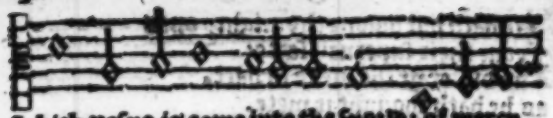
hath wished long to see, my onely Lorde and



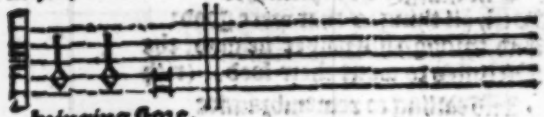
Sauiour thy sonne before I die, the ioy and



health of all mankind desired long before,



which nowe is come into the worlde: of mercy

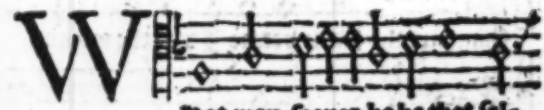


bringing store.

Thou sufferest thy seruaunt nowe,
In peace for to depart:
According to thy holy worde
which lighteneth my hart.
Because myne eyes which thou hast made
To geue my body lyght:
Haue now beholde thy sauing health,
which is the lorde of might.

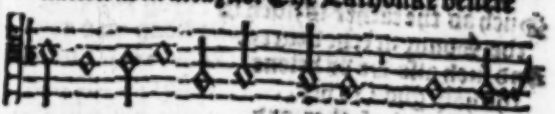
Whom thou mercifully hast set,
Of thine abundant grace:
In open sight and visible,
before all peoples face.
The Gentiles to illuminate
and Sathan ouer quell.
And eke to be the glory of
thy people Israell.

Quicunque vult.

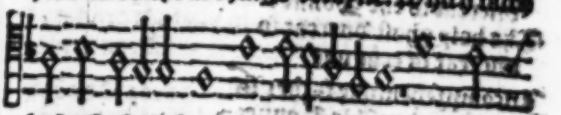


What man soeuer he be that sal-
uation

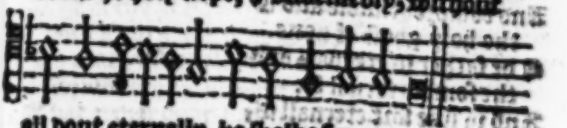
nation will attayne. The Catholike beliefe



he muſt before al things retayne. Which faith



vnles he holy kepe, & vndefiledly, without



all dout eternally, he ſhalbe ſure to die.

The Catholike beliefe is this
that god we worſhip one:
In Trinitie, and trinitie.
in vnitie alone.
No as we neither do confound
the perſons of the three.
Nor yet the ſubſtaynce whole of one
in ſunder part ed bee.

One perſon of the father is
an other of the Sonne:
In other perſon proper of
the holy Ghoſt alone

Of father sonne, and holy ghost
but ons the Godhed is:
Like glory coeternal ens
the maiesty like wise.

Such as the father is, such is
the Sonne in eche degree:
And such also we do beleue
the holy ghost to bee.

Uncreat is the father, and
uncreat is the Sonne:
The holy ghost uncreat so
uncreat is eche one.

Incomprehensible father is
incomprehensible Sonne:
And comprehensible also is
the holy ghost al none.

The father is eternal, and
the sonne eternal so:
And in like sort eternall is,
the holy ghost also.

And yet though we beleue that eche
of these eternall bee:
Yet there but one eternall is
and not eternals three:
As ne incomprehensible we
ne yet uncreat three:
But one incomprehensible and
uncreat hold to bee.

Almighty so the father is,
the sonne almighty so:
And in like sort almighty is
the holy ghost also.

And albeit that euery one
of these almighty bee:
Yet there but one almighty is
and not almighties three.

The father god is, god the Sonne.
god holy ghost also:
Yet are there not three gods in all
but one god and no mo.
So likewise Lord the father is
and Lord also the Sonne:
And Lord the holy ghost, yet are
there not three Lordes but one.

For as we are compeld to graunt
by christian verite:
Eche of the persons by himselfe,
both God and Lorde to bee.
So Catholike religion
forbiddeth vs alway:
That either gods be three, or that
there Lordes be three to say.

Of none the father is, nemade,
ne creat nor begote.
The sonne is of the father, not
creat, nemade, but got.
The holy ghost is of them both
the father and the sonne:
Ne made, ne creat, nor begote
but doth proceede alone.

So we one father hold not three,
one sonne, also not three
One holy ghost alone, and not
three holy ghostes to bee.

None in this trinitie before
nor after other is:
Ne greater any then the rest;
ne lesser be likewise.

But every one among themselues
of all the persons three,
Together coeternal al
and all coequall bee.
So vnitie in Trinitie
as said it is before:
And Trinitie in vnitie
in all things we adore.

Therfore what man soeuer that
saluation will attaine:
This faith touching the Trinitie
of force he must retayne.
And needful to eternall life
it is that euery wight:
Of the incarnating of Christ
our lord beleue a right.

For this the right faith is, that we
beleue and confesse now:
That Christ our lord, Sauiour of ods,
is God and man also.
God of his fathers substaunce got
before the worlds begonne
And of his mothers substance borne
in world a very man.

Both perfect God and perfect man
in one one Jesus Christ:
That doth of reasonable soule
and humaine flesh subsist.

Tou-

Touching his godhed equall with
his father God is hee:
Touching his manhode lower than
his father in degree.

Who though he be both very God
and very man also:
Yet is he but one Christ alone
and is not persons two.
One not by turning of Godhed
into the flesh of man:
But by taking manhode to God
this being one began.

All one, not by confounding of
the substance into one:
But onely by the vnitie
that is of one person.
For as the reasonable soule
and flesh but one man is:
So in one person God and man
is but one Christ likewise.

Who suffred for to saue vs all
to hell he did descend:
The third day rose again from dead
to heauen he dyd ascend.
He sittes at the right hand of God
the almighty father there:
From thence to iudge the quicke & dead
againe he shall retyre.

At whose retourne al men shal rise
with bodies new restorde:
And of their owne workes they shall
accompte vnto the Lord.

And

And they into eternall life
shall go that haue done well:
Who haue done ill, shal go into
eternall fire to dwel.

This is the Catholike beleefe
who doth not faithfully
Beleue the same, without all doute
he saued cannot be.

To father Sonne and holy ghost,
all glory be therefore:
As in beginning, was is now,
and shalbe euermore.

N.

The Lamentation of a sinner.

O
Lord turne not away thy face from hym
that lieth wt strate lamentyng sore hys sin
full sore, before thy mercy gate, wych gate
thou openest wide to those that do lament

thy

their sinne, shutte not that gate against me

Lord but let me enter in.

And call me not to myne accomptes
how I haue lined here:
For then I know right well O Lord
How vile I shall appeare.
I neede not to confesse my vyce
I am sure thou canst tell:
What I haue bene, and what I am
I know thou knowest it well.

O Lord thou knowest what thinges be past
and eke the things that be
Thou knowest also what is to come
Nothing is hyd from thee.
Before the heauens and earth were made
Thou knowest what thinges were then:
As all things rise that hath ben sithe
Among the sonnes of men.

And can the thinges that I haue done.
Be hidden from thee then:
Nay, nay thou knowest them all O Lord
Where they were done and when.
Wherfore with teares I come to thee
to beg and to intreate
Euen as the child that hath done yll
and is afrayd to be beate.

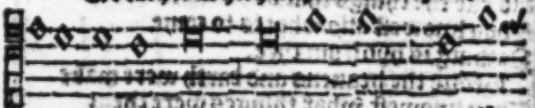
So

So come I to thy mercye gate,
Where mercy doth abounde:
Requiring mercy for my sinne
To heale my deadly wounde.
O Lord I nede not to repeate,
What I do begge or craue:
Thou knowest O lord, before I aske
the thing that I would haue.

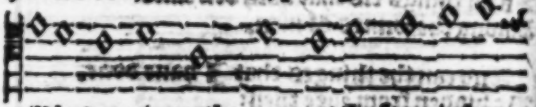
Mercy good Lord mercy I aske,
This is the totall summe:
For mercy Lord is all my suite
Lord let thy mercy come, Amen.

The Lordes Prayer.

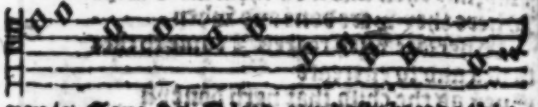
Our father which in heauen art, Lorde



halowed be thy name. Thy kingdome come thy



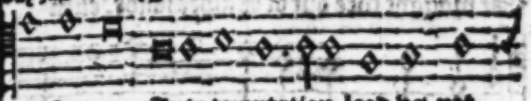
will be done in earth, euen as the same in hea-



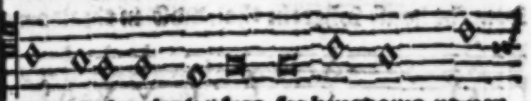
uen is. Geue vs, O lord, our daily breade this

day

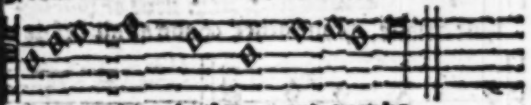
day, as we forgeue our detters so forgeue our



dets we pray. Into temptation lead vs not,



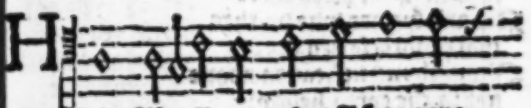
From euil make vs free, for kingdome, power



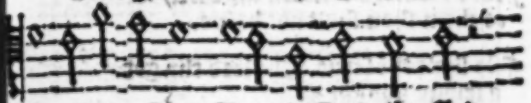
and glory thine, both now and euer be.

N

The x. Commaundementes.



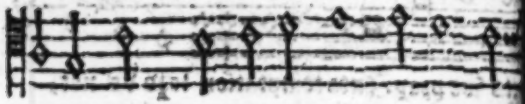
Irke Israell and what I saye gene



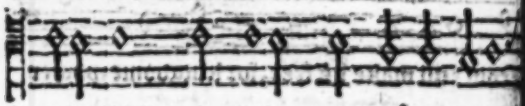
hede to vnderstand, I am the Lord thy God

that

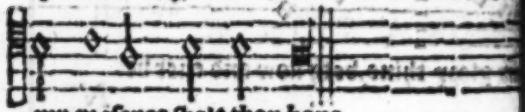
that brought thee out of Egipte lande, euen



from the house wherein thou didst in thyraldom



lyue a slaue. None other Gods at all before



my presence shalt thou haue.

No maner grauen image shalt
thou make at all to thee:
Nor any sygure lyke by thee
shal counterfaited bee.
Of any thyng in heauen aboue
nor in the earth below:
Nor in waters beneath the earth
to them thou shalt not bowe.

Nor shalt thē serue. The lord thy god
a seloꝰ godam I:
That punish parents faultes vnto
the third and fourth degree.
Upon the children that me hate
and mercy do display:

To thousandes of suche as me lone
and my preceptes obey.

The name thou of the lorde thy god
In vayne shalt neuer bere:
For hym that takes his name in vayne
the Lord shall not excuse.
Remember that thou holy kepe
the sacred Sabeth day:
Sixe dayes thou labour shalt, and do
thy needefull workes alway.

The Seuenth is set by the lord
thy God to rest vpon:
No worke then shalt thou do in it
ne thou nor yet thy sonne.
Thy doughter seruannt nor handmaid
thine oxe, nor yet thine asse:
Nor straunger that within thy gates
hath his abiding place.

For in syxe dayes god heauen and earth
and all therin dyd make:
And after those hys rest he dyd
vpon the Seuenth day take
Wherfore he blest the day that he
for restyng did ordayne:
And sacred to hymselfe alone
appoynted to remayne.

Yelde honour to thy parents that
prolongde thy dayes may bee:
Vpon the land which that the lord
thy God hath geuen thee.
Thou shalt not murther, thou shalt not
commit adultery:

Thou

Thou shat not steale. Nor bylnes saye
against thy neighbour bere.

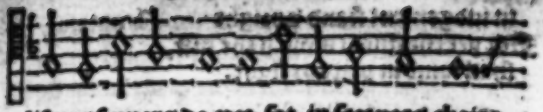
Thou shalt not couet house that
thy neighbour doth belonge.
Ne couet shalt thou hauing of,
his wyfe to do him wrong.
Nor his manser agayne, nor his mayd
nor oxe, nor asse of his:
Nor any other thing that to
thy neighbour proper is.

The Psalmes of Dauid.

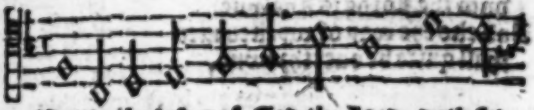
Beatus vir. Psal. i. Thom. Sternehold.

Whether it was Esdras, or anye other that gathered the Psalmes (for a wonderfull learned man was he) into a Psalme first in maner of a Preface, to exhort all godly men to study, to meditate the heauenly wisdome: for the effect therof is, that they be blessed that geue themselues wholy al their lyfe to gods lawe: and for the wycked contemners of God, though they florish for a while for a time, yet at length shall come to vnrecouerable destruction.

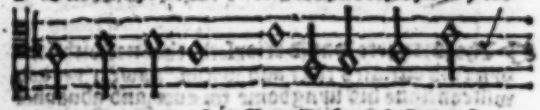
THe man is blest that hath not
bent, to wicked rede his eare, nor led hys



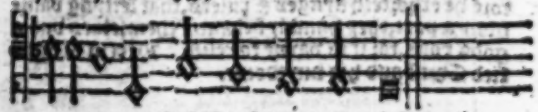
life as sinners do, nor sat in scorners chaire.



2 But in the lawe of God the Lord, doth set



his whole delyght: And in that lawe doth



exercise himselfe both day and nighe.

3 He shall bee lyke the tree that groweth
fast by the riuer side:
Which bringeth forth most pleasant fruite
in her due tyme and tide.
4 Whose leafe shall neuer fade nor fal,
but florish still and stand:
Euen so all thinges shall prosper well,
that this man takes in hand.

5 So shall not the vngodly men
they shalbe nothyng so:
But as the dust which from the earth,
the windes driue to and fro.
6 Therfore shall not the wicked men

in iudgement stand vpright
Nay yet the sinners with the iust,
shall come in place or sight.

6 For why the way of godly men,
vnto the Lorde is knowne:
And eke the way of wycked men
shall quite be ouerthrowne.

Quare fremuerunt. Psal. ii. T.S.

The Prophete Dauid reioyseth, that notwithstandyng his enemies rage and worldly power, yet god will continue his kyngdome for euer, and aduaunce it euen to the vttermost ende of the worlde. And therefore he exhorteth kynges & rulers, that settyng vaine glory a part, they humbly submitte themselues vnder gods yoke, for it is vayne to resist. Heere is signified Christ and his kingdome.

Sing this as the first Psalme.

WHy did the Gentils tumults rayse,
what rage was in their brayne?
Why did the Iewish people muse,
seing all is but vayne?

2 The kinges and rulers of the earth,
conspire and are all bent:
Against the Lord, and Christ hys sonne
which he among vs sent.

3 Shall we be bound to them say they,
let all their bondes be broke:
And of their doctrine and their lawes
let vs reiect the yoke.

4 But he that in the heauen dwelleth
their doinges will deride:
And make them all as mocking stockes
throughout the world so wide.

5 For in his wrath the Lorde will say
to them vpon a day:
And in his fury trouble them
and then the Lord will say:
6 I haue annointed hym my kyng
vpon my holy hyll:
I will therfore Lord preache thy lawes
and eke declare thy wyll.

7 For in this wise the Lord himself
did say to me I wot:
Thou art my deare and onely sonne,
to day I thee begot.
8 All people I will geue to thee,
as heyres at thy request:
The endes and coastes of all the earth
by thee shalbe possest.

9 Thou shalt thē bruse euen with a mace
as men vnder foote trode:
And as the potters shardes shall breake
them with an iron rod.
10 Now ye Kinges and rulers al
be wise therfore and learnd:
By whom the matters of the world
be iudged and discernd.

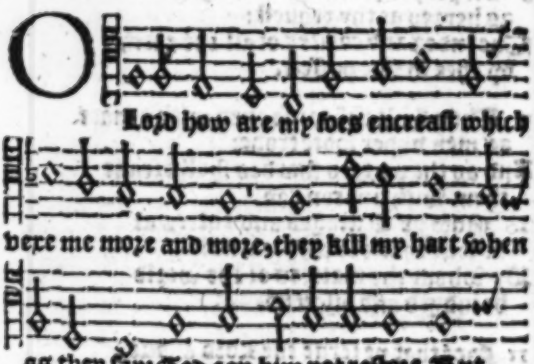
11 See that ye serue the Lord aboue,
in trembling and in feare:
See that with reuerence ye reioyce,
to him in lyke maner.

Se that ye kisse and eke embrace
hys blessed sonne I say:
Least in his wrath ye sodenly
perish in the wyd way.

If once hys wrath never so smal
shall kindell in his brest:
Oh then al they that trust in Christ
shall happy be and blest.

Domine quid multipli. Psal. iij. T.S.

Dauid beyng persecuted, & driuen out of his kingdom by his owne sonne Absolon: was greatly tormented in minde for hys sinne against god, and therefore calleth vpon God, and wareth bold though hys prayers against the great terrours of hys enemies: yea, and against death itselfe, which he saw presse before hys eyes. Finally he reioyceth for the good successe and victory that God gaue hym, and all the churche ouer hys enemies.



thou

4 Then with my voyce vpon the lord
I did both call and cry:
And he out of his holy hill
did heare me by and by.
5 I laid me downe and quietly
I slept and rose againe:
For why I know assuredly
the Lord wil me sustayne.

6 Ten thousand had bendde me in
I could not be afrayde:
For thou art stil my Lord my God
my sauiour and mine ayde.
7 Rise vp therfore saue me my God
for now to ther I call:
For thou hast broke the cheekebones
of these wicked men all.

8 Saluation onely doth belong
to thee O Lord alone:

Thou doest bestow vpon thy folke,
thy blessing and thy loue.

Cum inuo. Psalm.iiii. T.S.

When Saule persecuted him, he called vpon god, trustyng assuredly in hys promise, and therfore boldly reproueth his enemies, who by the wilfull malice resisted hys dominion. And finally preferreth the fauour of God before all worldly treasures. Let vs like wise learne to trust in gods promises, when we are afflicted wyth any kinde of crosse, and so we shal neither feare our enemies, nor yet be ouercommen with temptations,

Syng this as the first Psalme.

O God that art my righteousnes,
Lord heare me when I call:
Thou hast set me at liberty
when I was bound and thrall.

2 Haue mercy lord therfore on me
and graunt me this request:
For vnto thee vnfeinedly
to cry I will not rest.

4 O mortall men how long will ye
my glory thus despise?
Why wander ye in vanitie
and folow after lies?

4 Know ye that good and godly men
the Lord doth take and chuse:
And when to hym I make my plaint
he doth me not refuse.

5 Sinne not but stand in awe therfore
examine well your hart
And in your chamber quietly
vse you your selues content.

6 Offer to God the sacrifice

of

of righteousnes I say:
And looke that in the liuing Lord,
you put your trust alway.

7 The greater sort crane worldly goods
and riches do enuyace:
But lord graunt vs thy countenaunce,
thy fauour and thy grace.
8 For thou therby shalt make my hart
more ioyfull and more glad:
Then they that of their corne and wyne,
full great increase haue had.

9 In peace therfore lie downe will I
taking my rest and sleepe:
For thou onely wilt me O Lord
alone in safety keepe.

Verba mea auribus. Psalm.v. T.S.

In Dauyd hauyng suffered great calamity, as well by Doeg and Achitophell Saules flatterers, as by other infinite enemies, calleth to god for succour, shewing how requisite it is, that God should punishe the malitious enuy of his aduersaries. After beyng restored of prosperous successe he conceyueth comfort, concluding that when God shall deliuer hym, others also shall be partakers of the same mercies.

Sing this as the thyrde Psalme.

INcline thine eares vnto my wordes
O Lord my plaint consider:
2 And heare my voyce my king my god,
to thee I make my prayer.
3 Heare me betime Lord tary not
for I will haue respect:
My prayer early in the morne,
to thee for to direct.

4 And I wyll trust thyough patience
in thee my God alone:
That art not pleasde with wickednes,
and ill with thee dwels none.
5 And in thy sight shall neuer stand
these furious fooles O Lord:
Wayne workers of iniquity,
thou hast alwaies abhorde.

6 The lyers and the flatterers,
thou shalt destroy them them:
And God wil hate the bloudthirstys
and the deceitful man.
7 Therfore will I come to thy house
trusting vpon thy grace:
And reuerently will worshyp thee
toward thine holy place.

8 Lord lead me in thy righteousnes
for to confound my foes:
And ete the way that I shal walke,
before my face disclose.
9 For in their mouthes there is no truth
their hart is foule and vaine:
10 Their throte an open sepulchre,
their tonges do glose and faine.

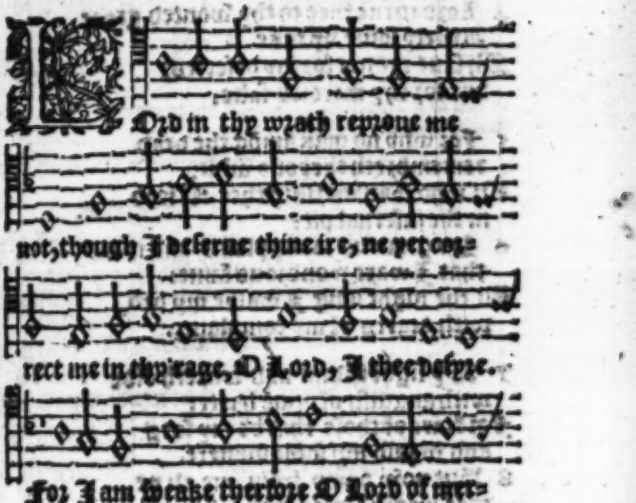
11 Destroy their false conspiracies
that they may come to nought:
12 Subuert them in their heapes of synne
which haue rebellion wrought.
13 But those that put their trust in thee
let them be glad alwaies:
And render thankes for thy defence,
and geue thy name the praise.

For

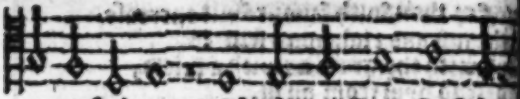
For thou with fauour wilt encrease,
the iust and righteous still:
And with thy grace as with a shield,
defend hym from all ill.

Domine ne in furo. Psal. vi. T. S.

When Dauid by hys synnes had prouoked Gods wrath, and now felt not onely hys hād against hym, but also conceiued the horrours of death euerlasting, he deplyeth his grieuances, bewaylyng that if god tooke hym away in hys indignation, he should lacke occasion to prayse hym as he was wont to do whilest he was amongst men. Then sodenly feeling gods mercy he sharpely rebuked hys enemies, which reioyced in hys affliction.


LOrd in thy wrath reprone me
not, though I deserue thine ire, ne yet cor-
rect me in thy rage, O Lord, I thee deprye.
For I am weake therfore O Lord of mer-

cy



ey me for beare, and heale mee Lord: for why

then knowe my bones do quake for feare.

3 My soule is troubled very sore
and vexed vehemently:
But Lord how long wilt thou delay
to cure my misery.
4 Lord turne thee to thy wonted grace
my sely soule vp take
Oh saue me not for my deserts,
but for thy mercies sake.

5 For why no man amõg the dead
remembreth thee one whit,
Or who shall worship thee O lord
in the infernal pit?
6 So grieuous is my plaint and mone
that I waxe wondrous faint:
All the night long I washe my bed,
with teares of my complaint.

7 My sight is dim and wexeth olde
with anguish of mine harte:
For feare of those that be my foes
and would my soule subuert.
8 But now away from me all ye
that worke iniquitie:
For why the lord hath heard the voyce

of my complaynt and crye.

9 He heard not onely the requeſt,
and prayer of my hart
But it receaued at my hand
and tooke it in good part.

10 And now my foes that vexed me,
the Lord will soone defame
and sodenly confound them all
to their rebuke and shame.

Domine deus. Psalme.vii. T.S.

Being falsely accused by Chus, one of Saules kinsmen, he calleth to God to be his defender to whō he commendeth his innocencye. Yet he shewing that his cōscience did not accuse him of any euil towards Saule. Next that it touched Gods glorye to awarde sentence agaynst the wicked. And so entring into the considerations of gods mercies and promise, he waxeth bold, and derydeth the vaine enterprises of his enemies, threatning that it shall fall on their owne neckes, that which they purposed for others.

Dyng thys as the.vi. Psalme.

O Lord my God, I put my truſt,
and confidence in thee:
Saue me from them that me pursue
and eke deliuer me.

2 Least lyke a Lion he me teare
and rent in pieces small:
Whiles there is none to succour me,
and rydde me out of thrall.

3 O Lord my God if I haue done,
the thing that is not ryght:
Or els if I be found in faut,
or guilty in thy syght:

4 Or to my frende rewarded euil,
or left hym in dystresse:
Which me pursued most cruelly
and hated me causeles:

5 Then let my foes pursue my soule,
and eke my life downe thrust:
Unto the earth, and also lay
myne honour in the dust.
6 Start vp, O Lord now in thy wrath,
and put my foes to payne:
Perfourme thy kingdome promised
to me which wrong sustayne.

7 Then shal great nations come to thee
and know thee by this thyng:
If thou declare for loue of them
thy selfens Lord and kyng.
8 And thou that art of al men iudge
O Lord now iudge thou me:
Accordyng to my righteousnes
and mine integritie.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whom the secrets of al hartes
are searched and descride.
11 I take my helpe to come of God
in al my griefe and smart,
That doth preserue all those that be
of pure and perfect hart.

12 The iust men and the wycked both,
God iudgeth by his power
So that he feeleth his mighty hand,
euen euery day and houre.

Except

3 Except he change his mind, I die
for euen as he ſhould ſmite:
he whets his ſworde, his bow he bendes
aymyng where he may hit.

4 And doth prepare his mortal dartes,
his arrowes kene and ſharpe:
For them that do me perſecute.
whilſt he doth miſchiefe warpe.

5 But lo though he in trauell bee
of his deuelliſh forecaſt:
And of his miſchiefe once conceiued
yet bringes forth nought at laſt.

6 He digs a ditch and deines it deepe
in hope to hurt his brother:
But he ſhall fall into the pit
that he digd vp for other.

7 Thus wrong returneth to the hurt
of him in whom it bread:
And all the miſchiefe that he wrought
ſhall fall vpon hys head.

8 I will geue thankes to god therefore.
that iudgeth righteouſly:
And with my ſong prayſe will the name
of him that is moſt hie.

Domine dominus. Pſalm. viii. T.S.

The Prophet conſiderynge the excellente liberalitie, and fatherly prouidence of God towardes mā, whom he made as it were a God ouer all hys workes, doth not onely geue great thankes: but is aſtoniſhed with admiration of the ſame: as one not hyng able to cpmpaſſe ſuch great mercies, and ſo endeth.

Syng this as the third Pſalme.

O God

O God our Lord how wonderfull
are thy wozkes euery where
Whose name surmount in dignity
aboue the heauens cleare?
2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes,
For in these babes thy might is sene
thy graces they disclose.

3 And when I see the heauens high,
the wozkes of thine owne hand:
The Sunne, the Moone, & all the Starres
in ozder as they stand.
4 What thing is man Lozd thinke I then
that thou doost it remember?
Oz what is mans posteritie
that thou doost it consider?

5 For thou hast made him little lesse,
then aungels in degree:
And thou hast crowned him also
with glozy and dignity.
6 Thou hast preferd him to be Lozd
of al thy wozkes of wonder:
And at his feete hast set al thinges,
that he should keepe them vnder.

7 As sheepe and neate & al beastes eis
that in the fieldes doo feede:
8 Fowles of the aire, fishe in the sea,
and all that therin breede.
9 Therfoze must I say once agayne,
O God that art our Lozde,
How famous and how wonderfull
are thy wozkes through the wozld?

Confitebor. Psalme. ix. T.S.

After he had geuen thankes to God for the sundrye victories that he had sent hym against his enemies, & also proued by manifolde experience how redy god was at hand in all hys troubles, he beyng now likewyse in danger of new enemies desireth God to helpe hym accordyng to hys wonte, and destroy the malicious arrogancy of his aduersaries.

Sing this as the third Psalme.

With hart and mouth vnto thee lorde,
will I sing laud and praise:
And speake of all thy wondrous workes
and them declare alwayes.

2 I wil be glad and much reioyce
In thee O God most hie:
And make my songes extol thy name
Aboue the starry skie.

3 For that my foes are driuen backe
and turned vnto flight:
They fall down flat and are destroyd
by thy great force and might.

4 Thou hast reuenged all my wrong
my griefe and all my grudge:
Thou doost with iustice heare my cause
most like a righteous iudge.

5 Thou doost rebuke the Heathen folke
and wicked so confound:
That afterward the memorye
of them cannot be found.

6 Wy for, thou hast made good dispatche
and all our townes destroude,
Thou hast their fame with them defaced
through all the world so wide.

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6 Wo for, thou hast made good dispatche
and all our townes destroude,
Thou hast their fame with them defaced
through all the world so wide.

Know

7 Know thou that he which is aboue
for euermore shal raigne:
And in the seate of equity
true iudgement will maintayne.
8 With iustice he will keepe and guide
the world and euery wight:
And so will yelde with equitie
To euery man hys right.

9 He is protectour of the poore
what tyme they be oppreſt:
He is in all aduerſitie
their refuge and their reſt.
10 All they that know thy holy name
therfore shall trust in thee:
For thou forsakeſt not their sute
in their neceſſitie.

The second part.

11 Sing Psalmes therfore vnto the Lorde
that dwelleth in Sion hill:
Publish among all nations
his noble actes and will.
12 For he is mindfull of the bloud
of those that be oppreſt:
Forgetting not the afflicted hart
that seekes to him for reſt.

13 Haue mercy (lord) on me poore wretche
whose enmities stil remayne:
Which from the gates of death are wonte
to raiſe me vp againe.
14 In Sion that I might set forth
thy praiſe with hart and voyce:
And that in thy saluacion (lorde)
my soule might stil reioyce.

15 The heathen sticke fast in the pyt
that they themselues prepared:
And in the net that they did set,
their owne feete fast are snarde.
16 God sheweth his iudgement which was
for euery man to marke: (good
When as ye see the wicked men
lye trapt in his owne warke.

17 The wicked and the sinfull men,
go downe to hell for euer:
And all the people of the worlde,
that will not god remember.
18 But sure the Lord will not forget
the poore mans griefe and payne:
The patient sorte do neuer looke,
for helpe of God in vayne.

19 O Lorde aryse least men preuayle,
that be of worldly might:
And let the heathen folke receyue
their iudgement in thy sight.
20 Lord strike such terrour feare & dreade
into the hartes of theme:
That they may knowe assuredly
they be but mortall men.

Vt quid domine. Psalme. x. T.S. 01

In the complaineth of the fraude, rapine, tirannye and of all kinde of wronge, which worldly men vse, assigning the cause therof, whiche was that wicked men beyng as it were dronken with worldly prosperitie, and therfore setting apart all feare and reuerence to wardes god: thynke they may do all thinges without controlling. Therefore he desireth god to prouide some remedy against thois vngodlynesse. And at length comforteth himself with hope of the same.

Sing this as the third Psalme.

WHat is the cause that thou O Lord
art now so far from thine:
And keepest close thy countenance
from vs this troublous tyme?

2 The poore doth perishe by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselues conspire.

3 For in the lust of his own harte
the vngodly doth delite:
So doth the wicked praise himselfe,
and doth the Lord despite.

4 He is so proud that right and wrong,
he setteth all apart:
Nay nay there is no God saith he,
for thus he thinkes in hart.

5 Because his wayes do prosper still
he doth thy lawes neglect:
And with a blast doth puffe against
such as would hym correct.

6 Tush, tushe, saith he, I haue no dreade
least mine estate should chaunge:
And why? for all aduersitie,
to him is very straunge.

7 His mouth is full of cursednes
of fraude, deceit and guile:
Vnder his tong doth mischiefe sit,
and trouble all the while.

8 He lyeth lyh in wayes and holes,
to slay the innocent:
Against the poore that passe hym by,
his cruell eyes are bent.

And

9 And lyke a Lyon yt lurketh,
lyeth lurking in his den:
Ie he may snare them in his net,
to spoyle poore symple men.
10 And for the nonce ful craftely,
he croucheth downe I say:
11 So are great heapes of poore men made
by his strong power, hys pray.

The second part.

12 Eush, God forgetteth this, saith he,
therfore may I be bolde:
his countenaunce is cast abyde
he doth it not beholde.
13 Arise O lord, O God in whome,
the poore mans hope doth rest:
Lift vp thine hand, forget not Lorde,
the poore that be opprest.

14 What blasphemy is this to thee
Lord doost thou not abhorre me
To heare the wycked in their hartes
say tush thou carest not for it:
15 But thou seest all this wickednes
and well doost vnderstande:
16 That frendles and poore fatherles,
are left into thy hand.

17 Of wicked and malitious men,
then breake the power for ever:
That they with their iniquitie,
may perish altogether.
18 The Lord shal raine for evermore
as king and God alone:
And he will chase the heathen folke,
out of his lande eche one.

19 Thou hearest (O lord) the poore mās praier
their prayers and request.
Their hartes thou wilt confirme, vntil
thine eare to heare be prest
20 To iudge the poore and fatherles,
and helpe them to their right:
That they may be no more oppress,
with men of worldly might.

In domino confido. Psalme xi. T.S.

This Psalme conteineth two partes. In the first Dauid sheweth how hard assaultes of temptations he sustayned, and in how great anguish of mynde he was, when Saule dyd persecute hym. Then nexte he reioyseth that god sent him succour in his necessitye, declaryng his iustice, as well in gouernyng the good and the wicked men as the whole world.

Sing this as the vi. Psalme.

I Trust in God how dare ye then
say thus my soule vntill:
Flee hence as fast as any foule
and hide you in your hill.
2 Behold the wycked bend their bowes
and make their arrowes prest:
To shoote in secret and to hurt,
the sound and harmeles brest.

3 Of worldly hope all stayes were shrunke
and clearely brought to nought:
Alas the iust and righteous man,
what euil hath he wrought?
4 But he that in his temple is
most holy and most hie:
And in the heauen hath his seate
of royall maie sty:

The

The poore and symple mans estate,
considers in hys mynde:
And searcheth out full narowly
the manners of mankinde.
5 And with a heryfull countenance,
the righteous man will vse:
But in his hart he doth abhorre
all such as mischiefe muse.

6 And on the sinners casteth snares
as thicke as any rayne:
Fire & brimstone, and whirlewindes thicke
appointed for their paine.
7 Ye see then how a righteous God
doth righteousnes embrace:
And to the iust and vpright man,
sheweth forth his pleasaunt face.

Saluum me fac. Psalme. xii. T.S.

The Prophete learnyng the miserable estate of the people, and the decay of all good order, desireth God speedely to send succour to hys children. Then comfortyng hymselfe and others with the assurance of gods helpe: he commendeth the constant veritie that God obserueth in keepyng hys promises, concludyng that when all orders are most corrupted, then will God deliuer hys.

Sung this as the third Psalme.

HElpe Lord for good and godly men,
do perishe and decay:
And faith and truth from worldly men
is parted cleane away.
2 Who so doth with his neighbour talke
his talke is all but vayne:
For euery man bethinketh how
to flatter, lie, and fayne.

3 But flatteryng and deceitfull lippes
and tonges that be so stout:
To speake proud wordes and make great bragges
the Lord soone cut them out.
4 For they say still we will prevaile
our tonges shall vs extol:
Our tonges are ours we ought to speake
what Lord shall vs controll?

5 But for the great complaint and cry
of poore and men oppressed
Arise will I now (saith the Lord)
and them restore to rest.
6 Gods word is lyke to syluer pure
that from the earth is tryde:
And hath no lesse then seuen tymes
in fire bene purified.

7 Now synce thy promise is to helpe
lord kepe thy promise then:
And saue vs now and euermore
from this ill kinde of men.
8 For now the wicked world is full
of mischiefes manifold:
When vanitie with mortal men
so highly is extolde.

Vsquequo do. Psalm. xiii. T. S.

David as it were ouercome with sundry & new afflictions flyeth to God as his onely refuge, and last at the length being encouraged through gods promises, he conceiueth most sure confidence against the extreme horrours of death.

Syng thys as the. iii. Psalme.

HOw long will thou forget me Lord
shall I neuer be remembred?

How

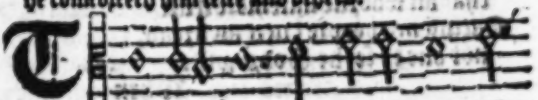
How long wilt thou thy visage hide
as though thou were offended?
2 In hart and mind how long shal I
with care tormented be:
How long eke shall my deadly foe,
thus triumphe ouer me?

3 Behold me now my Lorde my god
and heare me sore oppress:
Lighten mine eyes least that I sleepe
as one by death possest.
4 Least thus myne enmy say to me
beholde I do preuayle:
Least they also that hate my soule
reioyce to see me quayle.

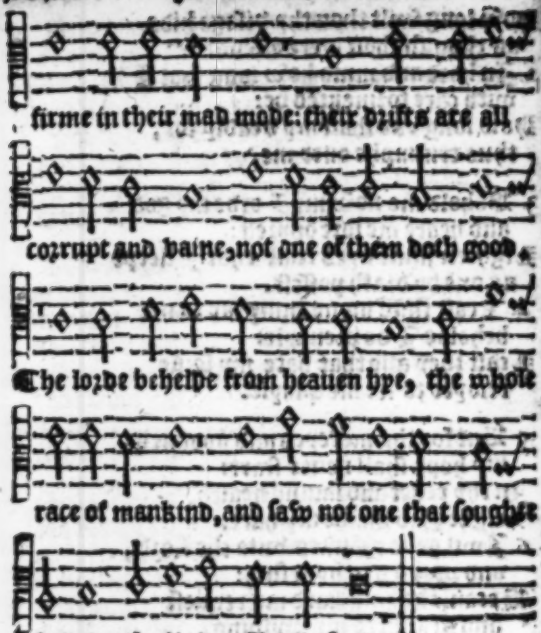
5 But for thy mercyes and goodnes,
my hope shall neuer start:
In thy relief and sauing health,
right glad shalbe my hart.
6 I wil geue thankes vnto the Lord,
and prayses to hym sing:
Because he hath hard my request
and graunted my wyshing.

Dixit insipiens. Psalme.xiiii.T.S

The describeth the peruerse nature of men, whyche were so growne to licentiousnes that God was brought to vtter contempte, for the whiche thinge although he was greatlye greeued, yet beynge perswaded that God would send some present remedye, he comforteth him selfe and others.



THere is no god, as foolysh men af-


firme in their mad mode: their dzifts are all
corrupt and vaine, not one of them doth good.
The lozde beheldе from heauen hye, the whole
race of mankind, and saw not one that sought
in dede, the liuing God to fynd.

3 They went all wide and were corrupt
and truly there was none:
That in the world did any good,
I say there was not one.
4 Is al their iudgement so far lost
that all woorke mischiefe still:
Eating my people vten as bread,
not one to seeke Gods will?

When

5 When they shall cage, then sodenly
great feare on them shall fall:
For god doth loue the righteous mind,
and will maintain them all.
6 Ye mocke the counsell of the poore
to their reproche and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shall geue thy people helth
and when wilt thou fulfil
Thy promise made to Israell,
from out of Sion hill?
8 Euen whē thou shalt returne again
such as were captiues lad:
Then Iacob shal therin reioyce,
and Israell shall be glad.

Domine quis. Psalme. xv. T.S.

This Psalme teacheth on what condition god did chuse the Iewes for hys peculiar people, and wherefore he placed his temple among them, which was to the entent, that they by liuing vprightlye and godly, myght witnes that they were hys speciall and holye people.

Sung thys as the. xiiii. Psalme.

O Lord within thy tabernacle
Who shall inhabit still?
Or whom wilt thou receiue to dwell,
in thy most holy hill?
2 The man whose life is vncorrupt,
whose workes are iust and streight:
Whose hart doth thinke the very truth,
whose tonge speakes no deceite.

3 Nor to his neighbour doth none ill,
in body, goods or name:

Nor

Nor willingly doth mone false taiel
wherby nyghte empaire the same
4 That in his hart regardeth not
malitious wicked men:
But those that lone and feare the Lord
he maketh much of them.

5 His othe and all his promises
that keepeth faythfully,
Although he make his conenant los
that he doth lose therby
6 That putteth not to vsury
his money and hys copnes,
Ne for to hurt the innocent
doth bybe or els purlopne.

7 Who so doth al thinges as you se
that here is to be done
Shal neuer perysh in this world
nor in the world to come.

Conserua me. psalme. xvi. T.S.

The prophet prayed to God for succoure, not for hys
goodes but for his faythes sake, protestinge that he
hateth all idolatry, taking God onely for his com-
fort and felicity, who suffereth his to lacke nothing.

Dyng this as the .xiiii. Psalme.

LOrd kepe me for I trust in thee.
and do confesse in deede
Thou art my God and of my good
O Lord thou hast no neede
2 I giue my goodnes to the saints
that in the world doo dwell:
And namely to the faythfull flocke,
in vertue that excell.

Thy

3 They shall heape sorrows on their heds
which runne as they were mad:
To offer to the Idols gods
alas it is to bad.
4 As for their bloudy sacrifice
and offringes of that sort:
I will not touche nor yet therof,
my lippes shall make report.
5 For why the Lord the portion is,
of mine inheritance:
And thou art he that doost maintaine
my rent, my lot, my chaunce.
6 The place wherin my lot did fall,
in beauty did excel:
Myne heritage allignde to me
doth please me wondrous well.
7 I thanke the Lord that caused me
to vnderstand the right:
For by his meanes my secret thoughtes
do teach me every night.
8 I set the Lord still in my sight
and trust him ouer all:
For he doth stand on my right hand
therfore I shal not fall.
9 Wherfore my hart and tonge also
doth both reioyce together.
My flesh and body rest in hope
when I this thing considder.
10 Thou wilt not leaue my soule in graue,
for Lord thou louest mee:
Nor yet wil geue thine holy one,
corruption for to see.

But

11 But wilt teache me the way to tyne,
for all treasure and store:
Of perfect ioy are in thy face
and power for euermore.

Exaudi domine. Psalm. xvii. T. S.

Here he complaineth to God for the cruel pride and arrogacy of Saule, and the rage of hys enemies, who thus raged without any cause geue on hys part: therfore he desireth God to reuenge his iniocency, and deliuer him. This Psalme ought diligently to be noted of such as receyue euill for well doyng.

Sung this as the .xiii. Psalme.

O Lord geue care to my iust cause,
attend when I complaine:
And heare the prayer that I put forth
with lippes that do not faine:
2 And let the iudgement of my cause
procede alwaies from thee.
And let thine eies behold and cleare
this my simplicitie.

3 Thou hast well tried me in the night,
and yet could nothing fynde:
That I haue spoken with my tonge
That was not in my mynd.
4 As from the workes of wicked men
and pathes peruerse and ill:
For loue of thy most holy worde
I haue refrained still.

5 Then in thy pathes that be most pure,
stay me Lord and preserue:
That from the way wherin I walke,
my steps may neuer swarue.

6 For I do call to thee O Lord,
surely thou wilt me aide:
Then heare my prayer and very right well
the worde that I haue saide.

7 O thou the sauiour of all them,
that put their trust in thee:
Declare thy strength on them that sparne
against thy maiestie.

8 O keepe me lord as thou wouldst keepe,
the apple of thine eie.
And vnder couert of thy winges,
defend me secretly.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that go about,
my soule for to destroy.

10 Which wallow in their worldly wealth
so full and eke so fat:
That in their pryde they do not spare
to speake they care not what.

11 They lie in wait where we should passe
with craft me to confounde:
And musing mischiefe in their mindes,
to cast me to the grounde.

12 Much like a Lion greedily,
that would his pray embrace:
Or lurking like a Lions whelpe
within some secret place.

13 Vp Lord, with hast preuent my foe
and cast him at my feete:
Saue thou my soule from the yll man
and with thy sworde him smite.

Deliuer

14 Deliuer me Lorde by thy power,
out of these tirantes handes:
Which now so long time raigned haue,
and kept vs in their bandes.

15 I meane from worldly men, to whome
all world goods are rife:
That haue no hope nor part of ioye,
but in this present lyfe.
Thou of thy store their bellies fill,
with pleasures of their mynde:
Their children haue inough, and leaue
to theirs the rest behynde.

16 But I shall with pure conscience,
behold thy gratious face:
So when I wake I shalbe full,
with thine image and grace.

Diligante do. Psalm. xviii. T. S.

This psalme is the first beginning of Dauidsmeditation and thankes geuyng, in the entring into his kyngdome, wherin he extolleth, & praiseth most highly the manyfolde mercies & grace of god, who hath both preserued and defended him: he setteth forth the image of Christes kingdome, pictured in his kyngdome, that the faythfull may be allured, that Christ shal alwayes conquere and ouercome by the vnspeakable power of his father, thoughe all the whole world would say there against.

God my strength and fortitude of

force I must loue thee: thou art my castell

and defence in my necessitie. My God my rock
in whō I trust, the worker of my wealth, my
refuge buckler and my shield, the horne of
al my health.

3 When I cry and bid the Lord,
most worthy to be serued:
Then from my foes I am right sure
that I shalbe preserued.
4 The pangs of death did compasse me
and bound me euery where:
The flowing waues of wickednes
did put me in great feare.
5 The slie and subtle snares of hel,
were round about me set:
And for my death there was prepard
a deadly trapping net.
6 I thus beset with paine and griefe,
did pray to god for grace:
And he forthwith did heare my plaints
out of his holy place.
7 Such is his power that in his wrath
he made the earth to quake:

Lyu the foundation of the Mount
of Balan for to shake.
8 And from his nostrels came a smoke,
when kindled was his ire:
And from his mouth came kindled coales
of hote consuming fire.

9 The Lord descended from above,
and bow'de the heauens hie in:
And vnderneth hys feete he cast
the darkenes of the skie.
10 On Cherubs and on Cherubins
full royally he rode,
And on the swinges of all the windes
came flying all abroade.

The second parte.

11 And like a denne most darke he made
his denne and secret place:
With waters blacke and airy cloudes
enuironned he was.
12 But when the presence of his face,
in brightnes shall appeare,
Then clouds consume, and in their stead
come haile and coales of fire.

13 These fiery dartes and thunderbolts
disperse them here and there.
And with his often lightenings
he putteth them in great feare.
14 Lord at thy wrath, and threatenings,
and at thy chiding cheare,
The springes and the foundations
of all the world appeare.

15 And from aboue the Lord sent downe
to fetche me from below.

And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thral
Yea from such foes as wer to strong
for me to deale withall.

17 They did preuent me to oppresse
in time of my greate griefe:
But yet the Lorde was my defence,
my succour and relief.
18 He brought me forth in ope place
where as I might be free:
And kept me safe, because he had,
a fauour vnto me.

19 And as I was an innocent,
so did he me regard
And to the cleanes of my handes
he gaue me my reward
20 For that I walked in his wayes,
and in his pathes haue trod:
And haue not wauered wyckedly
against my Lord my God,

The third part.

21 But euermore I haue respect,
to his law and decree:
His statutes and commaundements,
I cast not out from me
22 But pure and cleane & vncorrupt
appearde a fore his face.
And did refrayne from wickednes
and sinne in any case.

23 The lord therfore wil me reward
as I haue done a right:

and to the cleanes of my handes,
appearing in his sight.
24 For Lord with him that holy is,
wilt thou be holy to:
and wyth the good and vertuous men,
right vertuously wilt doo.

25 And to the louing and cleer,
thy loue thou wilt reserue
and thou wilt vse the wicked men
as wicked men deserue.
26 For thou doost saue the simple folke,
in trouble when they lye
and doost bring downe the countenance
of them that looke full hye.

27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make alle,
my darknes to be light.
28 For by thy helpe an host of men,
discomfite (Lord) I shall:
By thee I scale and ouer leape
the strength of any wall.

29 Unspotted are the wayes of god
his word is purely tride
He is a sure defence to suche,
as in his faith abide.
30 For who is God, except the Lorde
for other there is none:
Or els who is omnipotent
sauing our God alone?

31 The God that girded me with strength
is he that I do meane,

That

That al the wayes wherein I walke
did euermore bene cleare

32 That made my feete to the battaile
in swiftnes of my race
and for my surety brought me
into an open place

33 He did my handes
to battayle and to fight
To breake in sunder barres of brass
he gaue my armes the might

34 Thou gauest me thy saluing health
thy right hand is my power
Thy loue and familiarity
doth still encreale my power

35 And vnder me thou makest plaine
the way where I should walke
So that my feete shall neuer slippe
nor stumble at a balke

36 And fiercely I pursue and take
my foes that me annoye
and from the field do not returne
till they be all destroyde

37 So I smyte and wound my foes
that they can rise no more
For at my feete they fall downe flat
I strike them all to sore

38 For thou dost gird me with thy strength
to warre in such a wise
That they be all scattred abroade
that vp against me rise

39 Lord thou hast put into my handes
my mortal enmies powre

And al my foes thou woldst destroye
in sunder with thy strooke.
40 They cald for help, but none came vnto
nor helpe in they, reliefe:
Yea to the Lord they cald for help,
yet heard he not theyr grief.

41 And still like dust before the wind,
I dryue them vnder feete:
And swepe them out like filthy clay,
that stinketh in the streete:
42 Thou keepst me from seditious folke,
that still in strife be led
And thou doost of the heathen folke
appoint me to be head.

43 A people straunge to me vnknowne,
and yet they shall me serue
and at the first obey my woord,
where as mine owne will swerue.
44 I shalbe in bedlam to mine owne,
they will not see my light:
But wander without of their wayes
and hide them out of sight.

45 But blessed be the liuing Lord
most worthy of all prayse:
That is my rocke and saying health,
prayed be he al wayes.
46 For God it is that gaue me power,
reuenged for to be:
And with his onely woord subdude
the people vnto me.

47 And from my foe me deliuered,
and set me hier then these:

that

That cruell and vngodly seme
and vp agaynst me rose.

48 And for this cause (O Lord my God)
to thee geue thankes I shall
and sing out prayses to thy name,
among the Gentiles all.

49 That ganest great prosperity
vnto the king I say:
To David thy annointed kinge
and to his seede for ay.

Celi enarrant. Psalme. xix. T. S.

¶ To thintent he might move the fayrthfull to a deper consideration of Godes glorye, he setteth before their eyes the moste exquisite workemanship of the heavens, wyth their proportion and ornaments. And afterwarde calleth them to the lawe wherein God hath reueled hym selfe more familiarye to hys chosen people. The whych peculiar grace by commendinge the lawe, he setteth forth more at large: and at the ende he concludeth with a prayer.

¶ Sing this as the .xliii. Psalme.

The heauens and the firmament
doo wondrously declare:
The glory of god omnipotent
his workes and what they are.
2 The wondrous workes of God appeare
by euery dayes successe:
The nightes which likewise they race runne,
the selfe same thinges expresse.

3 There is no language tounge or speche
where their sound is not hard:
4 In all the earth and coastes therof
their knowledge is conferd.

In them the Lord made hy the Sunne
a place of great renomey am
5 Who lik an bridegrome reyp
doth from his chamber come,

And as a valiaunt champion,
who for to get a pryse:
With toy doth hall to take in hand
some noble enterpryse.
6 And all the sky from ende to ende
he compalleth about:
Nothing can hide it from hys heate
but he will finde it out.

7 How perfect is the law of God
how is his covenaunt sure?
Converting soules and making wise,
the simple and obscure.
8 Just are the Lordes commaundementes
and glad both hart and mind:
His precept pure and geueth light
to eyes that be ful blind.

9 The feare of God is excellent
and doth indure for euer:
The judgements of the Lord are true
and righteous altogether.
10 And more to be embraste alwayes,
then fined gold I say:
The hony, and the hony combe,
are not so sweete as they.

11 By them thy servaunt is forewarned,
to haue God in regarde:
and in performance of the same,
there shalbe greate reward.

But

12 But Lord what earthly man doth know
the errours of his lyfe?
Then clense my soule from secret synnes
which are in me most ryfe.

13 And keepe me that presumpteous sinnes
preuayle not ouer me:
And then shall I be innocent
and great offences flee:

14 Accept my mouth and eke my hart
my wordes and thoughtes echone:
For my redemer and my strength
O Lord thou art alone.

Exaudiatte Dominus. Psalm.xx. T S.

A prayer of the people vnto God, that it would please hym to heare their kyng, and receyue hys sacrifyce, which he offred before he went to battayle against the Ammonites, declaryng how that the heathen put their trust in horses and chariots, but they trust onely in the name of the Lord their god, wherfore the other shall fall, but the Lorde wyll saue the kyng and hys people.

Kyng this as the.xiiii. Psalme.

IN trouble and aduersity.
the Lordes God heare thee still:
The maiesty of Jacobs God,
defend thee from al ill.

2 And send thee from his holy place
his helpe at euery neede:
And so in Sion stablish thee
and make thee strong in deede.

3 Rem embryng well the sacrifice,
that now to him is done:
And so receiue right thankfully,
thy burnt offringes echeone.

4 Accordyng to thy hartes delyte
the Lord graunt vnto thee
And all thy counsel and deuise,
full well perfourme may hee.

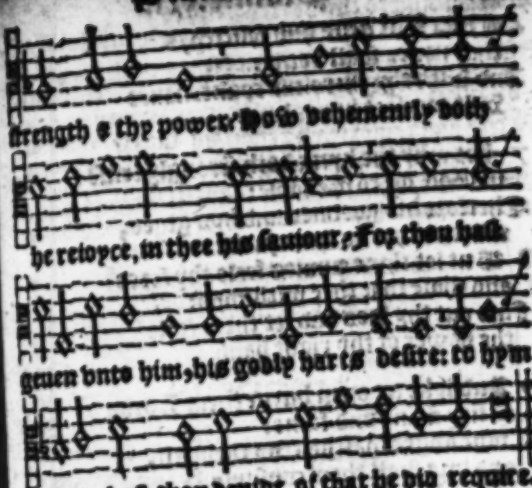
5 We shal reioyce whē thou vs sauest
and our banners display:
Vnto the Lord which thy requestes,
fulfilled hath alway.
6 The Lord wyll hys annoynted saue
I know wel by his grace:
And send him health by his right hand,
out of his holy place.

7 In charetes some put confidence
and some in horses trust:
But we remember God our Lord
that kepeth promise iust.
8 They fall downe flat, but we do rise
and stand vp stedfastly:
9 Now send and help vs, Lord & king
on thee when we doo cry.

Domine in virtu. psalme. xxi. T.S

DAuid in the person of the people prayseth God for the victory which he gaue them against the Sirians and Ammonites. i. Samu. xxi. wherein he had the rich crowne of the king of Ammonites vpon his heade. ii. Samuell. xii. and was indued with the manifolde blessings of God, and contrary wise his enemies destroyed.

LOrd how ioyful is the king, in thy strength


strength & thy power: how vehemently doth
he reioyce, in thee his sauiour? For thou hast
geuen vnto him, his godly harts desire: to hym
nothing hast thou denyde of that he did require.

3 Thou didst preuent hym wyth thy gifts,
and blessings manifold:
And thou hast set vpon his head
a crowne of perfect gold.

4 And when he asked lyfe of thee
therof thou madst him sure:
To haue long life, yea such a lyfe
as euer shoulde indure.

5 Great is his glory by thy helpe,
thy benefite and ayd:
Great worshyp and greate honor both
thou hast vpon him layd.

Thou

6 Thou wilt geue him felicity,
that neuer shall decay:
And with thy cheerefull countenance
wilt comfort hym alway.

7 For why the kyng doth strongly trust
in God hys to prouyde:
Therfore his goodnes and hys grace,
will not that he shall quaile.

8 But let thyne enmies feele thy force
and those that thee withstand:
Find out thy foes and let them feele
the power of thy right hand.

9 And lyke an ouen burne them Lorde
in firy flame and fume:
Thyne anger shall destroy them all,
and fyre shall them consume.

10 And thou wilt roote out of the earth
their fruite that should increase:
And from the number of thy folke
their seede shal ende and cease.

11 For why, much mischiefe did they muse
against thy holy name:
yet did they fayle and had no power
for to performe the same.

12 But as a marke thou shalt them set
in a most open place:
And charge thy bowestrings redely
against thine enmies face.

13 Be thou exalted Lorde therfore
in thy strength euery houre:
So shall we sing right solemnly,
prayfing thy might and power.

Deus

Dauid complayneth himselfe to be brought into such extremities, that he is in a manner desperate and past all hope, after declareth wherof, he recouereth himselfe from the bottomles pit of temptations, and vnder hys owne person setteth forth the figure of Christ, whom he dyd foresee in the spirit of prophecy. So thys Psalme after two sortes doth declare that prophecy of Christ: he was taken forth of prison and iudgement.

Sing this as the xxi. Psalme.

O God my god wherfore doost thou
forsake me vtterly?
And helpest not when I do make
my great complaint and cry?

2 To thee my God euen all day long,
I do both cry and call:
I cease not all the nights, and yet
thou hearest not at all.

3 Euen thou that in thy sanctuary
and holy place doost dwell:
Thou art the comfort and the ioy
and glory of Israell.

4 And he in whom our fathers olde
had all their hope for euer:
And when they put their trust in thee
so didst thou them deliuer.

5 They were deliuered euer when
they called on thy name:
And for the faith they had in thee
they were not put to shame.

6 But I am no wel become a worme
more lyke then any man:
In outcast whom the people scorne
with all the spite they can.

and

7 And me despise as they behold,
me walking on the way
They grin, they mow, they nod their head
and in this wyse they say:
8 This man did glory in the Lord
his succour and his loue:
Let him redeme and helpe him now,
his power if he will proue.

9 But Lord out of my mothers wombe
I came by thy request:
Thou didst preserue me still in hope,
while I did sucke her brest.
10 I was committed from my birth
with thee to haue abode.
Since I was in my mothers wombe
thou hast bene euer my God

The second parte.

11 Then Lord depart not now from me
in this my present grief:
Synce I haue none to be my help,
my succor and relief.
12 So many Bulles do compasse me,
that be full strong of head:
yea Bulles so fat as though they had
in Basan field bene fed.

13 They gape vpon me greedily,
as though they would me slay
Much like a Lion roring out
and rampting for their pray.
14 But I drop downe like water shed
my iointes in sunder breaket
My hart doth in my body melt
like waxe against the heate.

15 And like a potsherd drieth my strength
my tounge it cleaueth fast:
Vnto my iawes and I am brought
to dust of death at last.
16 And many dogs doo compas me,
and wicked counselers,
Conspire against me cruelly.
they pearse my handes and feete

17 I was tormented so that I
myght all my bones haue told:
yet still vpon me they doo looke,
and still they me beholde.
18 My garmentes they deuided eke,
in partes among them all:
And for my coat they did cast lotes.
to whome it might befall.

19 Therfore I pray thee be not far,
from me at my great neede
But rather sith thou art my strength,
to helpe me Lord, make speede.
20 And frō the sword Lorde saue my soule,
by thy might and thy power:
And keepe my soule thy darlyng deare,
from dogs that would deuour

☞ The third part.

21 And from the Lions mouth that would
me all in sunder shiuer
and frō the hornes of Vnicornes
Lord safely me deliuer
22 And I shall to my brethren all
thy maiesty recorde
and in thy church shall praise thy name
of thee the liuing Lord.

23 All ye that feare him praise the Lord
thou seede of Jacob honour him.
And with all reuerence paynfull,
thou seede of Israell worship him.
24 For he despiseth not the poore,
he turneth not away
His countenaunce when they do call
but graunteth them their pray.

25 Among the flocke that feare the Lord
I will therfore proclayme
Thy praise, and keepe my promise made,
for setting forth his name.
26 The poore shall eate and be sufficde
and those that do their duety
To know the Lord, that praise his name,
their hartes shall lyue for euer.

27 All coasters of earth shall praise the Lord
and turne to him for grace:
The Heathen folke shall worship him
before his blessed face.
28 The kingdom of the Heathen folke
the Lord shall haue therfore:
And he shalbe their gouernour
and king for euermore.

29 The rich men of his godly gifts
shall feede and taste also:
And in his presence worship him
and bow their knees full low.
30 And all that shall go downe to dust
of life by him must taste:
My seede shall serue and praise his name
while any world shall last.

They

31 Thy seede shal plainely shewn to them
that shall be borne hereafter:
His iustice and his righteousnes
and all his workes of wonder.

Dominus re. Psalme. xxiii. T.S

Because the prophet had proued the great mercies of God at diuers times, and in sundrye maniery, he gathereth a certaine assurance, fully perswadyng himselfe that God will continue the very same goodnes towardes him for ever.

Sing this as the xxi. Psalme.

MY shepeheard is the liuyng Lorde
Nothyng therfore I neede:
In pastors faire, with waters calme
he set me for to feede.

2 He did conuert and glad my soule
and brought my minde in league:
To walke in pathes of righteousnes
for hys most holy name.

3 Yea though I walke in vale of death
yet wil I feare no ill:
Thy rod, thy staffe doth comfort me
and thou art with me still.

4 And in the presence of my foes
my table thou shalt spread:
Thou shalt with fatte fill full my cup
and eke annoint my head.

5 Through all my life thy fauour is
so frankly shewed to me:
That in thy house for euermore
my dwelling place shalbe.

Domine est terra. Psalme. xxiiii. H.

Because the grace of God was then to be preached in the temple, more glorious then before it had bene

bene in the tabernacle. Dauid geweth it a more glorious title, and with exclamation streyth forth the honour therof, styrryng vs to the consideration of the eternal mansions prepared for vs in the heauens, whan al this was a shadow and figure.

Sing this as the xxi. Psalme.

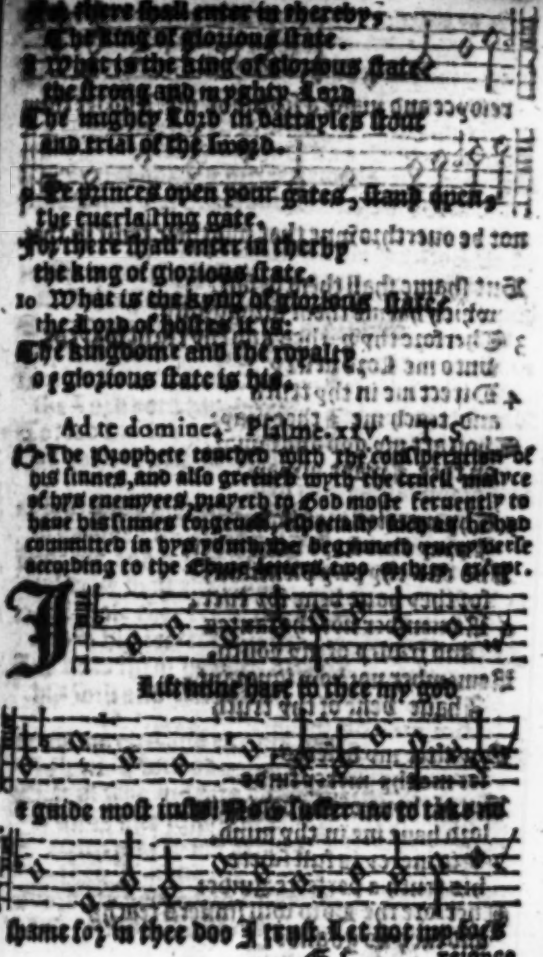
1 The earth is all the Lordes withall,
her store and furniture:
Yea his is all the worlde and all
that therin do indure.
2 For he hath fully founded it,
aboue the sea to stande:
And laid alow the liqued floudes
to flow beneath the lande.

3 For who is he O Lorde, that shall
assende into the hyll:
Or passe into thy holy place
there to continue still.
4 Whose handes are harmeles & whose hart
no spot therin doth dwelle:
Whis soule not set on vanitie
who hath not sworne no guile.

5 Him that is such a one the lord,
shall place in blissful plight
And God his God and sauiour,
shall yelde to hym his rygde.
6 This is the broode of trauelers,
in seking of his grace:
As Iacob did the Israelites,
in that time of his race.

7 Ye princes open your gates, stand open
the euerlasting gate

for


Lyft vp your gates, o ye prynces, and be ye lyfted vp ye euerlastyng doores, and the kyng of glorious state shall enter in thereby
Who is the kyng of glorious state? the strong and myghty Lord the mighty Lord in battayles
Lyft vp your gates, o ye prynces, and be ye lyfted vp ye euerlastyng gate, and the kyng of glorious state shall enter in thereby
Who is the kyng of glorious state? the Lord of hoastes he is the kyngdome and the royalty of glorious state is his.

Ad te domine. Psalme. xxv.

The Prophete touched with the consideration of his sinnes, and also greeued with the cruell malyce of hys enemyes, prayeth to God moste feruently to haue his sinnes forgeuen, especially such wyckednesse committed in hys youth. He beginneth euery verse according to the Hebrue letters, one after another.

Vnto the lord haue I lyfted vp my soule
O my god I put my trust in the
guide me in thy truth and learne me
for thou art the god of my saluation
shame for in thee do I trust. Let not my foes

reioyce and make a scorne of me. And let them

not be ouerthrowne that put their trust in thee.

But shame shall them befall.
which harme them wrongfully.

3 Therfore thy pathes and thy right wayes
vnto me Lord declare.

4 Direct me in thy truth
and teach me I thee praye:
Thou art my god and sauiour
on thee I wayt all day.

5 Thy mercies manifold
I praye thee Lord remember:
And eke thy pitye plenteous
for they haue bene euer.

6 Remember not the faultes
and frailty of my youth.
Remember not how ignorant
I haue bene of thy truth

Nor after my deserts
let me thy mercy finde
But of thyne owne benignity
lord haue me in thy minde.

7 For mercy is full sweete
his truth a perfecte guide:
Therfore the Lord will sinners teache
and such as go astrie.

8 The humble he will teach
his preceptes for to keepe
He will direct in all his wayes
the lowly and the meeke
9 For all the wayes of God
are truth and mercy both
To them that kepe his testament
the witnes of his trouth

The second parte

10 Now for thy holy names
O Lord I thee intreate:
To graunt me pardon for my sinne
for it is wondrous greate
11 who so doth feare the Lord
the Lord doth him direct
To lead his life in such a way
as he doth best accept

12 His soule shal euermore
in goodnes dwell and raste
His sede, and his posterite
inherite shall the lande
13 All those that feare the Lord
know his secrete intent
And vnto them he doth declare
his will and testament

14 Mine eies and eke my hart
to him I will advaunce
That plucke my fete out of the snare
of sinne and ignorance
15 With mercy me behold
to thee I make my mone
For I am poore and desolate
and comfortles alone

The

16 The troubles of myne hart
are multiplied in deede:
Bring me out of this misery
necessity and neede.
17 Behold my ponerty
myne anguish and my payne:
Remit my sinne and myne offence
and make me cleane againe.

18 O Lord behold my foes,
how they doo still increase
Pursuing me with deadly hate
that fayne would line in peace
19 Preserue and keepe my soule
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.

20 Let my simple purches,
me from mine enmies shende:
Bicause I looke as one of thine
that thou shouldst me defende.
21 Deliuer Lord thy folke,
and send them some reliefe
I meane thy chosen Israell.
from all their payn and griefe.

Iudica me domine. Psalme. xxvi. I. H

David oppressed with many iniuries findinge no helpe in the worlde, fained for a tyme from God, and assured of his fatherlye fauour towarde Saule, desireth God to be his iudge, and to defende his innocencye causeles afflicted. Finally he maketh mention of his sacrifice whyche he will offer for his deliuerance, and desireth to be in the companye of the faythfull in the congregation of God whence he was banyshed by Saule, promisinge thereupon of life: and open prayse and thankesgeuing.

Iudge

Sing thys as the. xviii. Psalme.

LOrd be my iudge, and thou shalt see,
my pathes be right and plaine:
I trust in God and hope that hee,
will strength me to remayne.

2 Proue me my God, I thee desire
my wayes to search and try
As men do proue theyr gold wyth fyre,
my raynes and hart trye.

3 Thy goodnes layd before my face,
I durst behold alwayes:
For of thy truth I tread the trace
and will do all my dayes.

4 I doo not lust to haunt or vse
with men whose dedes are vaine:
To come in house I do refuse,
wyth the deceitfull trayne.

5 I much abhorre the wicked sort
theyr dedes I do despise.
I do not once to them resort,
that hurtful thinges deuise.

6 My handes I wash and doo procede
in workes that walke vpright:
Then to thy altar I make speede,
to offer there in sight.

7 That I may speake & preach the prayse
that doth belong to thee:
And so declare how wondrous wayes,
thou hast bene good to me.

8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neare,
where as thy grace doth dwell.

9 Oh shut not vp my soule with them,
in sinne that take their fill
Nor yet my life amonge those men,
that seke much bloud to spill.
10 Whose hands are heapt with crafte and guil
theyr like therof is full:
And theyr right hand with wrenche and wile,
for bribes doth plucke and pull

11 But I in rightousnes entend
my time and daies to serue
Haue mercy Lord, and me defend,
so that I do not swerue.
12 My foote is stayd for all assayes,
it standeth well and right
Wherfore to god will I geue prayse,
in all the peoples sight.

Dominus illuminatio. Psalme.xxvii. I.H.

DAuid maketh this psalme, being delivered from great perils, as appeareth by the prayses & thanksgeuing annexed: wherein we maye see the constant fayth of Dauid against the assaultes of all enemies, and also the end wherefore he desireth to liue and to be delivered, onely to worshippe God in hys congregation. Hereby hee promyseth hym selfe assurance, though father and mother forsake him, hee teacheth this to be the onely waye, to see the good thinges in the lande of the liuing, and after his example he exhorteth to fayth and to attend vpon the Lord.

Sing this as the xviii. Psalme.

THe Lord is both my health and light
shall man make me dismayde
With God doth geue me strength & might:
why should I be afrayde?

Who

2 While that my foes lothly all theyr strength
begin with me to brawle
And thinke to eat me vp at length,
themselues haue caught the fall.

3 Though they in campe against me lye
my hart is not afrayd:
In battayle pight if they will try,
I trust in God to ayd.

4 One thing of God I do require
that he will not denye:
For which I pray and will desire
till he to me apply.

5 That I within his holy place
my life throughout may dwell:
To see the dewty of his face,
and vew his temple wel.

6 In time of need he shall me hide,
within his place most pure
And keepe me secret by his side
as on a rocke most sure.

7 In length I know the lords good grace,
shall make me strong and stout:
My foes to foyle and cleane deface
that compas me about.

8 Therfore within his house I will,
geue sacrifice of prayse:
With Psalmes and songes I will applye,
to laud the Lord alwayes.

9 Lord heare the voyce of my request
For which to thee I call:
Haue mercy Lord on me oppreck,
and send me helpe withall.

10 My hart doth knowledge vnto thee
I sue to haue thy grace:
Then seeke my face layst thou to me.
Lord I will seeke thy face.

11 In wrath turne not thy syde away,
nor suffer me to slide.
Thou art my helpe still to this day,
be still my God and guide.
12 My parentes both their sonne forsooke
and cast me of at large:
And then the Lord himself yet toobe
of me the cure and charge.

13 Teach me, O Lord the way to thee
and lead me on foorth right:
For feare of such as watch for mee
to trap me if they might.
14 Do not betake me to the will
of them that be my foes.
For they surmise against me still
false witnes to depose.

15 My hart would faynt, but that in me
this hope is fixed fast:
The Lords gods good grace shal it see
in life that aye shall last.
16 Trust still in God, whose whole thou art,
his will abide thou must:
And he shall ease and strength thy hart
if thou in him doo trust.

Ad te domine, psalme. xxviii. I. H

Being in greate feare and perilles to see Gods dishonored by the wicked men, hee desireth to be rid of them, and crieth for venge aunce against them & at length assureth himselfe, that God had heard his prayer, vnto whose tuition hee commendeth all the faythfull.

Syng thou in the xxi. psalme.

1 Thou art O Lord my strength and stay
the succour which I crave:
Neglect me not, least I be like,
to them that go to graue.
2 The voice of thy supplyant heare,
that vnto thee doth cry:
When I lift vp my handes vnto,
thy holy arke, most hye:
3 Repute not me amonge the sort,
of wicked and peruerse:
That speake right fayre vnto their frendes
and think full ill in hart.
4 Reco'ding to their hardy worke,
as they deserue in deede:
And after their inuentions,
let them receiue their meede.

5 For they regard nothing Gods workes
his lawe ne yet his lore.
Therfore will he them and their seede
destroy for euermore.
6 To render thankes vnto the Lord
how great a cause haue I:
My voyce, my prayer, and my complaint
that hard so willingly.

7 He is my shield and fortitude,
my buckler in distresse:
My hope, my helpe, my hartes relief,
my song shall him confesse.
8 He is our strength and our defence
our enemies to resist:
The health and the saluation,
of his elect by Christ.

Thy

9 Thy people and thine heritage
Lord bless, guide, and preserue
Increase them Lord and rule their harts,
that they may neuer swerue.

Afferte Domi. Psalme xxix. Ps

An excellent Psalme wherin the prophet exhorteth the very princes and rulers of the world (which otherwise for the most part thinke there is no god) at least to feare him for the thunders and tempestes, for feare whereof all creatures tremble. And though thereby God threatneth sinners, yet he is neuertheless mercifull to his, and mouveth them thereby to praise his name.

Syng this as the .xci. Psalme.

GEue to the Lord ye potentates,
ye rulers of the worlde:
Geue ye al prayse, honour, and strength,
vnto the liuing lorde.

2 Geue honour to his holy name
and honour him alone:
Worship him in his maiestie,
within his holy throne.

3 His voice doth rule the waters all
euen as him self doth please:
He doth prepare the thunder claps
and gouerneth all the seas.

4 The voyce of god is of great force,
and wondrous excellent:
It is most mighty in effect,
and much magnificent.

5 The voice of god doth rent and breake
the Cedre trees so long:
The Ceder trees of Libanus,
which are most hye and strong.

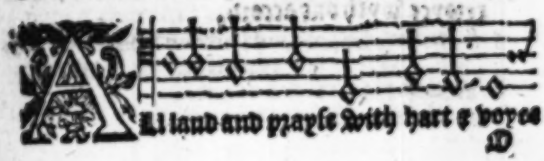
6 And makes them leape like vs a Calfe
or ells the Vnicorne.
Not onely trees but mountaines great
wherein the trees are borne.

7 His voice deuideth flames of fire
and shakes the wilderness:
8 It makes the desert quake for feare.
that entitled is the Cades.
9 It makes the Hindes for feare to calue
and makes the couert plaine.
Then in his temple euery man,
his glory doth proclaime.

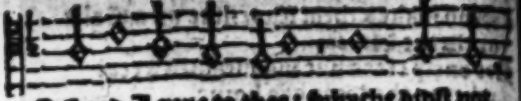
10 The Lord was set aboue the flouds
ruling the raging sea:
So shall he raigne as Lord and king,
for euer and for aye.
11 The Lord will geue his people power
in vertue to increase:
The Lord will blesse the chosen folke,
with euerlasting peace.

Exaltabo te domine. Psalme. xxx. I.H.

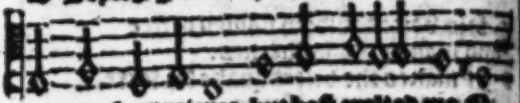
When Dauid shoulde haue dedicated his house to the Lord, he fell so extreeme sicke, that he was without all hope of life, and therfore after his recouery, he rendreth thankes to god, exhorting others to the like, and learne by example, that god is rather merciefull then seuere, and chastneth not his children, and also that the fal frō prosperitie, to aduersitie is sodain. This done he returneth to prayer, promising to praise god for euer.



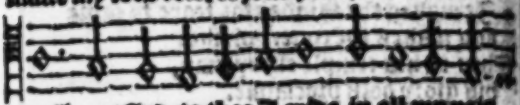
All land and prayse with hart & voyce



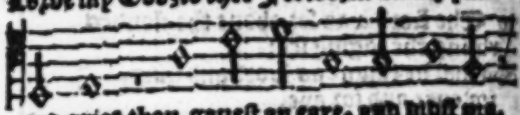
O Lord, I geue to thee: why thou didst not



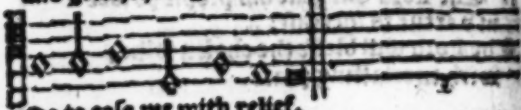
make my foes reioyce, but hast exalted me. O



Lord my God, to thee I cride, in all my pain



and griefe, thou gauest an eare, and didst pi-



tie to ease me with relief.

O thy good will thou hast cald backe
my soule from hell to saue:
Thou didst reuiue when strength did lack,
and kept me from the graue.
4 Sing prayse ye saintes that proue and see
the godnes of the Lord:
In memory of his maiesty,
reioyce with one accord.

5 For why, his anger but a space
doth last and slake againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of grief, & pangs full sore
shal lodge with vs all night:
The Lord to ioy shall vs restore
before the day be light.

6 My hert I enioyd the world at will,
in thus sayd I boast and say
Thus I am sure to feele none ill
this weately state shall not decay.

7 For thou O Lord, of thy good grace
hadst sent me strength and ayd:
But when thou turnst away thy face
my mind was sore dismayd.

8 Wherfore againe yet did I cry
to thee O Lord of might:
My God with plaints I did apply
and prayd both day and night.

9 What gain is in my bloud sayd I
if death destroy my dayes?
Doth dust declare thy maiesty
or yet thy truth doth prayse?

10 Wherfore my God some pity take
O Lord I thee desire
Do not this simple sonle forsake
of helpe I thee require.

11 Then didst thou turne my greef and woe
vnto a chere full ioyce:
The mourning weede thou tookst me fro
and madst me to reioyce.

Wher

22 Wherfore my soule incessauntly
shall sing vnto thy prayse:
O my Lorde my God vnto thee will I
geue laud and thanks for alwaies.

Inte Domine. Psalme xxxi.

Dauid deliuered from some great daunger in the desert of Maon or els where, first reporteth what consolation he had by the power of faith whyle he ary was before his eyes his enemy being ready to take him: then he admonisheth the iudges of the world alwayes to be ready to those that feare him. Finally he exhorteth all the faythfull to trust in God and to loue him, because he preserueth and strengtheneth them that serue him by his example.

Sing this as the xxiii. Psalme.

O Lorde I put my trust in thee,
let nothing worke me shame:
As thou art iust deliuer me,
and set me quyte from blame.

2 Geue me, O Lorde and that anone
To helpe me make good speed:
Be thou my rocke and house of stone,
my fence in time of need.

3 For why? as stones thy strength is tryde,
thou art my fort and towre:
For thy names sake be thou my guide,
and lead me in thy power.

4 Plucke forth my feete out of the snare,
which they for me haue layde:
Thou art my strength, and all my care
is of thy might and ayde.

5 Into thy handes Lorde I commit
my spirite which is thy due
For why thou hast redemed it,
O Lorde thou God most true.

6 I hate such folke as vaine observers are
from things to be abhorde:
When they entrusted set theyr hart
my trust is in the Lord.

7 For I will ioy thy mercy vp
I see it doth expell
Thou seest what wrought would me annoy
and knowest my soule ful wel.
8 Thou hast not left me in the hands
that would me vnexchange,
But thou hast set my feet out of bands
to walke abrode at large.

9 Great grief, O Lord doth me assayle
some pity on me take:
Mine eyes waxe dim, my myght doth fayle
my wombe for woe doth ake.
10 My life is worne with grief and payne
my yeares in wo are past,
My strength is gone, and through disease
my bones corrupt and waste.

To the seconde part.

11 Among my foes I am a reproche
my frendes are all vnmarde,
My neighbors and my kinsfolke homely
to see me are afrayde.
12 As men out of mynde are out of hande
so am I now forgot:
As small effect in me they finde
as in a broken pot.

13 I heard the braggs of all the route
theyr threates my mind did fray,
How they conspired and went about
to take my life away.

But

14 But Lord, I trust in thy ways
not to be ouertrod
For I confesse and still haue sayde,
thou art my Lord and God.

15 The length of all my life and age,
O Lord is in thy hande:
Defend me from the swarthes and rage
of them that me withstande.
16 To me thy seruant Lord extende
and shew thy ioyful face:
And saue me Lord for thy goodnes
thy mercy and thy grace.

17 Lord let me not be put to shame
for that on thee I call:
But let the wicked heare their shame
and in the graue to fall.
18 Oh how great is good hast thou in store
layd vp full safe for them
That feare and trust in thee therfore
before the sonnes of men.

19 Thy presence shalt here euermore guide
from all proud braggs and wrongers:
Within thy place thou shalt them hide,
from all the strife of tongues.
20 Thanks to the Lord that hath declarde
on me his grace so farre:
Me to defend with watch and ward
as in a towne of warre.

21 Thus did I say both day and night
when I was sore opprest:
Loe, I was cleane cast out of sight
yet hardst thou my request.

12 Ye Righteous reioyce in the Lord, & be glad in the faithfull he doth delight, and to the proude he will be froward according to their pride.

13 Be strong & God shall stay your hart, all ye that be bolde and haue a lust in him.

For sure the Lord will make your part, & stay you on him do trust.

Beati quorum. Psalme xxxii.

David sorrowfully with grieuous sickness for his sinfulnes, counteth them happy to whom God doth not impute their transgressions. And after that he had confessed his sinnes, and obteined pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Being the xxxi. Psalme.

1 The man is blest, whose wickednes
the Lord hath cleane remitted:
And he whose sinne and vnrighteousnes
is hid and also couered.

2 And blest is he to whom the Lord
imputeth not his sinne:
Which in his hart hath hid no guile
nor fraud is found therin.

3 For whilst that I kept close my sinne
in silence and constraynt:
My bones did weare and waste away
with daily mone and plaint.

4 For night and day, thy hand on me,
to grieuous was and smart:
That all my bloud and humours moyst,
to drines did conuert.

5 I did therfore confesse my fault,
and all my sinnes discouert:

Then thou O Lord, diddst me forgeue
and all my sinnes paste quite.
6 The humble man shal pray therfore
and seke thee in due time:
So that the floudes of waters great
shall haue no power on him.

7 When trouble and aduersities
do compasse me about:
Thou art my refuge and my ioy,
and thou doost ride me out.
8 Come hither and I shall thee teache
how thou shalt walke aright:
And will thee geiue as I my self,
haue learned by proue and sight.

9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
10 The wicked man shall manifolde
sorowes and griefe sustaine:
But vnto him that trusteth in God,
his goodnes shall remaine.

11 Be merry therfore in the Lorde
ye iust liue by your boice.
And ye of pure and perfect hart,
be glad and eke reioyce.

Exultate iusti. Psalme xxxiii. I.H.

He exhorteth good men to prayse God, for that he
hath not onely created al thinges and by his prouy-
dence gouerneth the same, but also is faythfull in his
promises. He vnderstandeth mans hart, and scattereth
the counsell of the wicked. Ca that no man can be
preserued by any creature of mans strength, but they
that put their confidence in his mercy. Maye be ma-
ned from all aduersitie.

Dyng

Sing this as the xxxiii. Psalme.

YE ryghteous in the Lorde reioyce
it is a semely sight:
That vpright me with thankfull voice
should prayse the God of might.

2 Prayse ye the lord with harpe and songe
in Psalmes and pleasaunt things
With lute and instrument among
that soundeth with ten strynges.

3 Sing vnto Lord a song moste new,
with courage geue him prayse
4 For why? his word is ever true,
his workes and all his wayes.
5 To iudgement, equitie and rygh
he hath a great good will:
And with his gyftes he doth delight
the earth thyroughout to fill.

6 For by the worde of God alone,
the heauens all were wrought:
Their hostes and powers euerychone
his breath to passe hath brought:
7 The waters great gathered hath he
on heapes within the shore:
And hyd them in the depth to be
as in an house of store.

8 Let men on earth both least and moste
feare God and kepe his lawe,
Ye that inhabite in eche coaste
dread him and stand in awe.
9 What he commaunde dyd wrought it was
at once with prefect spede:
What he doth will, is brought to passe
with full effect in dede.

10 The counsels of the nations rude,
the Lord doth dryue to nought:
He doth defeat the multitude,
of their deuise and thought.
11 But his decrees continue stil,
they neuer starke or swage:
The motions of his minde and will,
take place in euery age.

The second part.

12 And blest are they to whom the Lord
as god and guide is knowne
Whom he doth chuse of meere accorde
to take them as his owne.
13 The Lord from heauen cast his sight
on men mortall by birth.
14 Considering from his seat of might
the dwellers of the earth.

15 The lord I say whose hād hath wrought
mans hart and doth it frame:
For he alone doth know the thought
and working of the same.
16 A king that trusteth in his host,
shall nought preuaile at length:
The man that of his might doth boast
shall fall for all his strength.

17 The troupes of horsemen eke shal faile
their stourdie stedes shall steruse:
The strength of horse shal not preuaile
the rider to preserue.
18 But lo, the eyes of God intend
and watch to ayde the iuste:
With such as feare him to offend,
and on his goodnes truste.

That

19 That he of death and all distres,
may set their soules from dread
And if that dearth the land oppresse,
in hunger them to feede.
20 Wherfore our soule doth still depend,
on God our strength and stay:
He is the shielde vs to defend,
and driue all dartes away.

21 Our soule in god hath ioy and game,
reioysing in his might:
For whych his great holy name,
we hope and much delight.
22 Therfore let thy goodnes (O Lord)
still present with vs bee
As we alwayes with one accorde,
do onely trust in thee.

Benedicam domino. Psalm. xxxiiii. T S.

After Dauid had escaped Achis according as is written in the. i. Sam. xxi. whom in this title called Abimelech, which was a generall name to al the kings of the Philistines, he praiseth god for his deliuerance prouoking al others, by his example to trust in God, to feare and serue him, who defendeth the godly with his Aungells, and therfore destroyeth the wicked in their sinnes.

Sung this in the xxx. Psalme.

I Will geue laud and honour both
vnto the Lorde alwayes:
And eke my mouth for euer more,
shall speake vnto his prayse.
2 I do desire to laud the Lord,
in soule and eke in voyce:
That humble men and mortifyed,
may heare and so reioyce.

3 Therfore see that ye magnifye
with me the liuing Lord:
And let vs now exalt his name
together with one accord.
4 For I my self beſought the Lord,
he answered me agayne:
And me deliuered in contin ent,
from all my feare and payne.

5 Who so they be that him beholde,
shall see his light most cleare:
Their countenaunce shall not be dasht
they nede it not to feare.
6 This selye wretch for helpe to him,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitche
his tentes in every place:
To saue all such as feare the Lord
that nothing them deface.
8 Taste and consider well therfore,
that God is good and iuste:
O happy man that maketh him
his onely stay and truste.

9 Feare ye the Lord his holy ones,
aboue all earthly thinge:
For they that feare the liuing Lord
are sure to lacke nothinge.
10 The Lions shall be hunger bit,
and pinde with famine much,
But as for them that feare the Lord
no lacke shalbe to suche.

The seconde parte.

Come

11 Come nere therfore my children & hearken vnto me:
and to my wordes geue eare
I shall you teach the perfect way,
how you the Lord should feare.
12 Who is that man that would thus long
and lead a blessed life?
13 Kepe thou refraine thy tong and lippes
from all deceyte and strife.
14 Turne backe thy face from doing ill,
and do the godly deede:
Inquire for peace and quietnes,
and follow it with speede.
15 For why the eyes of God aboue,
vpon the iust are bent:
His eares likewise to heare the plaint,
of the poore innocent.
16 But he both frowne & bend his browes
vpon the wicked traine:
And cuts away the memory,
that should of them remaine.
17 But when the iust do call and cry
the Lord both heare them so
That out of payne and misery,
forthwith he letteth them go.
18 The Lord is kind and straight at hand
to such as be contrite:
He saues also the sorowfull,
the meeke and poore in spirite.
19 Full many be the miseryes,
that righteous men do suffer:
But out of all howeuer it is,
the Lord doth them deliuer.
20 The Lord doth kepe & preserue me and keepe
all my bones alwaye.

That vnfurnish
doth perish or decay
21 The sinne shall lose the wicked man
which he himself hath
And such as hate
shall soone bee brought
22 But they that serue the liuing Lord
The Lord doth saue them sound
And who
nothing shall them confound

Noli emulari.

Because the godly should not wonder to see wicked men prosper in this world, the Prophet sheweth that all things shall be granted according to their desire to them that serue God, and they that do the contrary, although they flourish for a time shall at length perish.

GRudge not to see the wicked man
in wealth to
Nor yet enuie such
hath
2 For as grene grasse
are cut and wither
So shall their great
soone passe, fade, and decay.
3 Trust thou therfore in God alone
to do wel geue thy mind
So shalt thou haue the land
and there sure foode
4 In God set all thy
and looke what thou
Or els can wish
thou

5 Lay both thy sute and thine affayres,
on God wish perfect trust:
And thou shalt lye wyth patience
the effect both lure and lust.
6 The perfect lyfe and godly name
he will cleare as the light:
So that the Sunne ouer all noone dayes
shall not shine halfe so bright.

7 Be still therfore and stedfastly
on God lye thou waite ryen:
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake of deceipt, enuy and hate,
at least in any wise:
Thy wicked steps auoid and flee,
and folow not their guise.

9 For euery wicked man with God
destroy both more and lesse,
But such as trust in him are sure,
the land for to possesse.
10 Watch but a while and thou shalt see,
no more the wicked raygne:
No, not so much, as bounds of place,
where onse he dyd remayne.

The second part.

11 But mercifull and gentill men
enioy shall sea and land:
In rest and peace they shall reioice,
for nought shall them withstand.
12 The lewd men and malitious
against the iust conspire:
They gnash their teeth at him as mad,
which do his hests desire.

13 But while that lewde men thus do thinke
the Lord laugheth them to scorne:
For why he seeth their verie approche,
when they shall sigh and mourne.
14 The wicked have their sword out drawn
their bowe eke have they bent
To overthrow and kill the poore
as they the right way went.
15 But the same sworde shall pearse their
which was to kill the iuste, (hartes
Likewise the bowe shall breake to shiuers,
wherin they put their truste.
16 Doubtles the poore mans goode estate
is better a great deale more:
Then all these lewde and worldly mens
rich pompe and heaped store.
17 For be their power never so strong
God will it overthrow
Where contrary he doth preserue,
the humble men and lowe.
18 He seeth by his great providence,
the good mens trade and way:
And will geue them inheritaunce,
which never shall decay.
19 They shall not be discouraged,
when some are hard beset:
When other shall be hungerbit,
they shall be fed and fed.
20 For whosoever wicked is,
and enmy to the Lord,
Shal quayle, yea melt eke as lambes grease
or smoke that ayreth abroad.
21 Behold the wicked borowed muche,
and nether payeth againe:
Where as the iust by liberall guifte,
makes many glad and faine.

For

22 For they whō god doth blesse, shal haue
the land for herytage:
And they whom he doth curse likewise
shall perish in his rage.

23 The Lorde the iuste mans wayes doth
and geues him good succes (guide
To euery thing he takes in hand,
he sendeth good aduertise.

24 Though that he fal, yet is he sure
not vtterly to quailes:
Because the Lord stretcht out his hands
at neede and doth not faile.

25 I haue bene yong, and now am olde,
yet did I neuer see
The iust man left, or eis his seede
to beg for miserye.

26 But geues alwayes most liberally,
and lendeth where is neede:
His children and posteritie,
reteane of God theyr meede.

27 Flee vice therfore and wickednes
and vertue do embrace:
So God shall graunt thee long to haue
in earth a dwelling place.

28 For God so loueth equitie
and sheweth to his such grace:
That he preserues them euermore,
destroying the wicked race.

29 Wherefore the good and godly men,
inherite shall the lande:
Hauing as Lords al things euerin
in their owne power and hande.

30 The iust mans mouth doth euer speake
of matters wise and wyt:
His tong doth talke to edifye
with truth and equitie.

The fourth part.

31 For in his hart the law of God,
his Lord doth still abide
So that where he doth goe or walke,
his feete can neuer slyde.
32 The wicked like a rauening wolfe,
the iust man doth beset:
By al meanes seeking him to kill,
if he fall in his net.

33 Though he should fall into his handes
yet God would succour send,
Though men against him sentence gene
God would him yet defend.
34 Waite thou on god and kepe his way
he shall preferue thee then:
The earth to ryle, and thou shalt see
destroyd these wicked men.

35 The wicked haue I seene most strong,
and placed in hie degree
Florishing in all wealth and store,
as doth the Laurell tree.
36 But sodainly he passeth away,
and loe he was quite gone:
Then I him sought, but could scarce finde
the place where he dwelt such one.

37 Marke and behold the perfect man
how God doth him increase
For the iust man shall haue at length
great ioy with rest and peace.
38 As for transgressors, wo to them
destroyd they shall all be:
God will cut of their budding race
and riche posteritie.

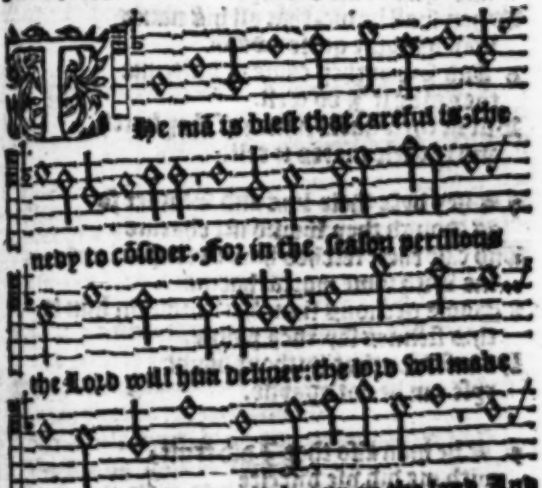
And

39 But the salvation of the iust,
doth come from God alone
Who in their trouble sendes them ayde
of mercy grace and loue.

40 God doth them helpe, saue and deliuer
from lewd men and vniust
And (til will saue them whilst that they,
in him do put their trust.

Beatus qui in. Psalm. xli. T.S.

¶ David being grieuously afflicted, blesseth them that pitieth his case, & complaineth on the treasō of his owne frends & familiars, as came to passe in Judas. Ioan. 13. After he feling the great mercies of god, greatly chastising him, and not suffering his enemies to triumph against him, geueth most hartie thankes vnto God.


The mā is blest that careful is, the
nedy to cōsider. For in the season perillous
the Lord will him deliuer: the lord will make
him safe and sound; and happy in the land. And he

he will not deliuer him, into his enmies hand.

3 And in his bed when he lyeth sicke
the Lord will him restore
And thou, o lord, wilt turne to health,
his sickenes and his sore.
4 Then in my sickenes thus say I
haue mercy Lord on mee,
And heale my soule which is full woe,
that I offended thee.

5 Mine enmies wisht me ill in harte,
and thus of me did say:
When shall he die, that all his name
may vanyshe quite away?
6 And when they come to visite me
they aske if I do well:
But in their harts, mischief they hatch
and to their mates it tell.

7 They byte their lips and whisper so
as though they would me charme
And cast their fetches how to trap
me with some mortal harme.
8 Some greuous sinne hath brought him to
this sickenes say they plaine.
He is so low that without doubt
ryse can he not agayne.

9 The man also that I did trust,
with me did vse deceite
Who at my table eate my bread,
the same for me layd waite.

Haue

10 Haue mercy Lord on me therfore
and let me be preserued
That I may render vnto them,
the things they haue deserued.

11 By this I know assuredly,
to be beloued of thee,
Whē that myne enemies haue no cause
to triumph ouer mee.

12 But in my right thou hast me kept
and maintained alway:
And in thy present place allinged
where I shall dwell for aye.

13 The Lord the God of Israell,
be praysed euermore:
Euen so be it, Lord, will I say,
euen so be it therfore.

Quemadmodum. Psalme. xlii. I.H.

The Prophet grieuously complaynyth, that being letted by his persecutours, he could not be present in the congregation of gods people protesting, that although he was seperate in body from them, yet his hart was thither affectioned, & lastly of all he sheweth that he was not so farre ouercommen with these sorowes and thoughtes, but that he continually putte his confidence in the Lorde.

Sung this as the xxx. Psalme.

LIke as the hart doth breath and brayes
the well spryng to obtayne
So doth my soule desire alwaye
with thee Lord to remaine.

2 My soule doth thirst and would draw nere
the liuing God of might,
O when shall I come and appeare,
in presence of his sight?

The

3 The teares alwaies are my repaste
which from mine eies doe fluide.
When wicked men thy name to taste,
where now is thy god they glade.

4 Alas what greefe is it to thinke,
what fredome once I had,
Therfore my soule as at pits brinke.
is most heavy and sad.

When I did march in good arrai
furnished with my trayne
Unto the temple out our way
with songes, and hartes most fayne.

5 My soule why art thou sad alwaies,
and freatst thus in my brest.
Trust still in god for him to praise,
I holde it euer best.

By him haue I succour at nede,
against al paine and griefe;
He is my god which with all spede
coms hast to send reliefe.

6 Wherfore my soule within me (Lord)
doth faint to thinke vpon
The land of Jordan, and record,
the little hill Hermon.

7 One griefe an other in doth call,
as cloudes burst out their poyce:
The floudes of euil that do fall
runne ouer me with noyce.

8 Yet I by day keepe thy goodnes,
and helpe at all assayes:
Likewise by night I did not cease
the liuing God to prayse.

9 I am perswaded thus to say
to him with pure pretence:
O Lord thou art my guide and stay,
my rocke and my defence.
Why do I then in penfulnes
hanging the head thus walke?
While that mine enmies me oppresse,
and vexe me with their talke.

10 For why they pearse mine inward partes
with pangs to be abhord:
When they crye out with stubburne hartes
where is thy God thy Lord?
11 So sone why dost thou faynt and quailes
my soule with paines oppresst?
With thoughtes why doost thy selfe assaile
so sore within my brest?

Trust in the Lord thy God alwaies,
and thou the time shalt see
To geue him thanks with laud and prayse,
for healthy restorde to thee.

Iudica me deus. Psalme. xliii. T.S.

He prayeth to be deliuered frō them which conspire with Absalon, to the ende that he might ioyfully prayse God in his holy congregation.

Syng this as the. xxx. Psalme.

Iudge and reuenge my cause (O Lord)
from them that euil bee:
From wicked and deceitfull men,
O Lord deliuer mee.
2 For of my strength thou art the God,
why puttest thou me thee frō:
And why walke I so heauely,
oppressed with my foe.

J.i. Send

3 Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shall I to the aultar go,
of God my ioy and cheare:
And on my harpe geue thanks to thee,
O God my God most deare.

5 Why art thou then so sad my soule,
and fretst thus in my brest?
Stil trust in god for him to prayse,
I hold it alwayes best.
By him I haue deliuerance
against all payne and griefe
He is my God, which doth alwayes
at nede send me relefe.

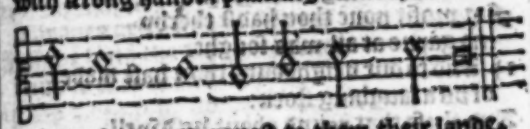
Deus auribus no. Psalm. xliii. T.S.

A moste earnest prayer made in the name of the faithfull, when they are afflicted by their enemies for maynteyning the quarell of Gods worde according to the exposition of Saint Paule Rom. viii.

Our eares haue heard our fathers
tell, & reuerently record, the wondrous workes
that thou hast done in alder time, O Lord, how
thou

thou didst cast the gentils out, & troydst them

with strong hande, planting our fathers in



their place, and gauest to them their lande.

3 They cõquered not by swoꝛd noꝛ strength
the land of thy beheſt:
But by thy hand, thy arme and grace
because thou louedst them beſt.
4 Thou art my King, O God that holpe,
Jacob in sundꝛy wyſe:
5 Led with thy power, we thꝛew down such
as did agaynſt vs ryſe.

6 I trusted not in bowe ne swoꝛd,
they could not saue me sound:
7 Thou keptst vs from our enemies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and pꝛayſe thine holy name.
9 Yet nowe thou goest not with our hoſt,
but leauest vs to shame.

10 Thou madest vs flye before our foes,
and so were ouertrode:
Our enmies robd and spoyld our goodes,
when we were spayst abroad.
11 Thou hast vs geuen to our foes,
as sheepe for to be slaine:
Among the heathen euery where,
scattred we do remaine.

12 Thy people thou hast sold like slaues
and as a thing of nought:
For profit none thou hadst therby
no gayne at all was sought.
13 And to our neighbours thou hast made
of vs a laughing stock:
And those that round about vs dwell,
at vs do grinne and mocke.

14 Thus we serue for none other ple,
but for a common talke:
They mocke, they scorne, & nod their heads
where euer they go or walke.
15 I am ashamde continually,
to heare these wicked men:
Yea so I blushe, that all my face
with red is couered then.

16 For why we heare such slaunders
such false report and lies: (words
That death it is to see their wronges,
their threatnings and their cries.
17 For all this, we for got not thee,
nor yet thy couenaunt brake:
18 We turne not backe our harts frō thee
nor yet thy pathes forsake.

yet

19 Yet thou hast trode vs downe to dulle,
where dennes of dragons be:
And couered vs with shade of death,
and great aduersitie.
20 If we had our Gods names forgot,
and helpe of Idols sought:
21 Would not god thē haue tryde this out?
for he doth know our thought.

22 Nay, nay, for thy names sake, O Lorde
alwayes are we slayne thus:
As shepe vnto the shambles sent,
ryght so they deale with vs.
23 Vp Lord why sleepest thou awake,
and leaue vs not for all:
24 Why hydest thou thy countenaunce,
and doost forget our thrall.

25 For down to dust our soule is brought,
and we now at last cast:
Our belly like as it were glude,
vnto the ground cleaueth fast.
26 Rise vp therfore for our defence,
and helpe vs Lord at neede:
We thee beseech for thy goodnes
to rescue vs with speede.

Audite hec omnes. Psalme.xlix. T.S

The holy ghost calleth al men to the consideration of mans life, shewing thē not to be most happy that are most wealthy, and therfore not to be feared, but contrariwyse he lifteth vp our mindes to consider how all things are ruled by gods prouidence, who as he iudgeth these worldlye miseries to euerlasting tormentes: so doth he preserue his, and will reward them in the day of the resurrection. 2. Thess. i.

Sing this as the .xxiiii. Psalme.

All people harken and geue eare,
to that that I shall tell:
Both high and lowe both riche and poore
that in the world do dwell.
2 For why my mouth shal make discourse
of many things right wyse:
In vnderstanding shall my hart
his studye exercise.

3 I will incline myne eare to know,
the parable so darke:
And open all my doubtfull speache,
in meter on my harpe.
4 Why should I feare afflictions,
or any carefull tarie:
Or eis my foes which at my heeles,
are prest my life to spoyle?

5 For as for such as ryches haue,
wherin their trust is most:
And they which of their treasure great
them selues do bragge and boast:
7 There is not one of them that cane,
his brothers death redeme:
Or that can geue a price to God
sufficient for him.

8 It is to great a price to pay,
none can therto attaine:
9 Or that he might his life prolonge,
or not in graue remaine.
10 They see wise men as well as fooles,
subiect vnto deathes handes:
And being dead, straungers possesse,
their goods, their rentes, their landes.

Their

11 Their care is to build houses fayre,
and so determine sure:
To make their name ryght great in earth
for euer to endure.
12 Yet shall no man alwayes enioye,
high honour, wealth and rest:
But shall at length tast of deathes cup,
as well as the brute beast.

The second part.

13 And though they trye their folishe thou
to be most leud and payne. (ghtes
Their children yet approue their talke,
and in lyke sinne remaine.
14 As sheepe into the folde are brought,
so shall they into graue:
Death shall them eate, and in that day,
the iust shall Lordship haue.

Their Image and their royall porte,
shall fade and quite decay:
When as from house to pit they passe,
with wo, and weale away.
15 But God wil surely preserue me,
from death and endlesse payne:
Because he will of his good grace,
my soule receaue agayne.

16 If any man ware swondrous rych,
feare not, I say therfore:
Although the glory of his house,
increaseth more and more.
17 For when he dieth of all theire thynges
nothing shall he receaue:
His glory will not follow him,
his pompe will take her leaue.

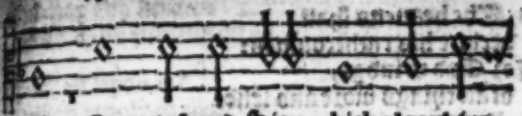
18 Yet in thys life he takes him selfe,
the happyest vnder sonne:
And others likewise flatter him,
saying, all is well done.
19 And presuppose he liue as long,
as did his fathers olde:
Yet must he nedes at length geue place,
and be brought to deathes folde.

20 Thus man to honour God hath calde
yet doth he not consider:
But like brute beastes so doth he liue
which turne to dust and pouder.

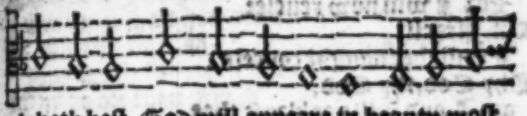
Deus deorum. Psalme. L. W. W.

The prophecieth howe God will call all nations by the Gospell, and require no other sacrifices of the people, but confession of hys benefites and thankes geuing, and how he detesteth all suche as seeme zelous of ceremonies, and not of the pure woorde of God only.

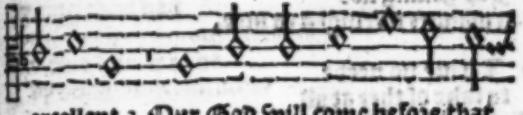
The mighty god, the eternal hath thus
spoke. And all the world, he wil cal and pro-
uoke, euen from the east, and so forth to the
west



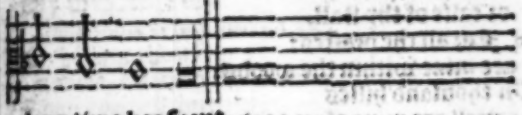
west. 2. From toward Sion which place him



lyketh best, God will appeare in beauty most



excellent. 3. Our God will come before that



long time bee spent.

Devouring fire,
shall goo before his face:
A great tempest,
shal round about him trace.
4 Then shall he call,
the earth and heauen bright
To iudge his folke,
with equitie and right.
5 Saying, go to,
and now my saintes assemble:
My peace they kepe,
their gifts do not dissemble.

The

end

6 The heauens shall,
declare his righteousnes:
For God is iudge,
of all things moze and lesse.
7 Heare my people,
For I will now reuele:
Lift Israell,
I will thee nought concele
Thy God, thy God,
am I, and will not blame thee
8 For geuing not
at manner offringes to mee.

9 I haue no neede
to take of thee at all
Goates of thy fold,
oz calfe of thy stall.
10 For all the beastes:
are mine within the woodes
On thousand hilles
cattell are mine owen goodes
11 I know for mine
al birds that are on mountaines
All beastes are mine
which haunt the field & fountains.

12 Hungry if I were
I would not thee it tell,
For all is mine
that in this world doe dwell
13 Eate I the flesh
of great bulles oz bullockes?
Oz drinke the bloud
of Goates and of the flockes?
14 Offer to God,
prayse & harty thankes geuing:

And

And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou shalt bee
Then wil I helpe,
and thou shalt honour me.
16 To the wicked,
thus sayth the eternal God,
Why do ost thou preach
my lawes & hestes abroad,
Seing thou hast
the with thy mouth abused:
17 And hatest to be
by discipline reformed?

My wordes I say
thou doost reiect and hate.
18 If that thou see
a theefe, as with thy mate
Thou runnest with him
and so your pray do seeke:
And art all one
with baudes & ruffians eke,
19 Thou geuest thy selfe
to back bite and to slaunder
And how thy tongue
deceaueth, it is a wonder.

20 Thou sittest musing
thy brother howe to blame:
And how to put
thy mothers sonne to shame.
21 These things thou diddest
and whilest I held my tong
Thou diddest me iudge,
(because I stayed so long.)

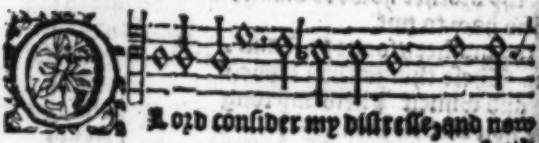
Like

Lyke to thy selfe
yet though I kept long silence
Once shalt thou seeke
of thy wrongs iust recompence.

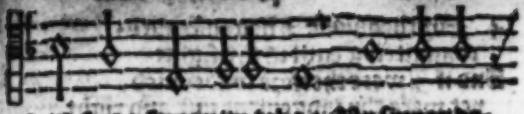
22 Consider this,
ye that forget the Lord,
And feare not when
he threatneth with his word,
Lest without helpe,
I spoyle you as a pray.
23 But he that thankes
offreth, prayseth me aye.
Saith the Lord God:
and he that walketh this trace:
I will him teache,
Gods sauing health to embrace.

Miserere mei deus. Psal. Li. W. W.

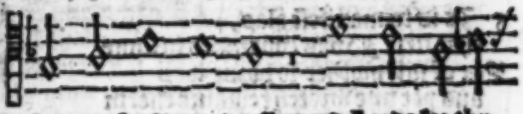
50 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to god, with protestation of his naturall corruption and iniquity, but also left a memorial therof to hys posteritye. Therefore hytle he desireth God to forgeue hys synnes, and renewe in hym hys holy spirite, with promyse that he will not be vnmindful of those great graces, finally fearing lest god would punyshe the whole church for his faulte: He requyreth that he would rather increase his grace towards the same.



O Lord consider my distresse, and now

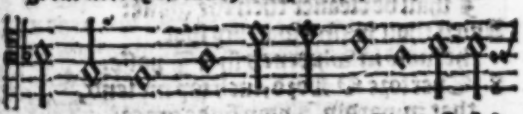


with spede some pity take: My sinnes de-

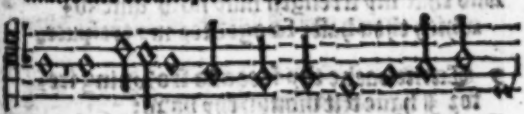


face, my faultes redresse: good Lorde for thy

great mercyes sake, wash me (O Lord) and



make me cleane, from this vniust and sinful



act: and purifye yet once again my haynous

crime and bloudy facte.

3 Remorce and sorowe do constrayne,
me to acknowledge my excesse:
My sinne alas doth still remaine,
before my face without releasse.

For

4 For thee alone I haue offended,
committing euill in thy sight:
And if I were therfore condemned,
yet were thy iudgement iust and right.

5 It is to manifest alas,
that first I was conceaued in sinne
Yea of my mother so borne was
and yet vile wretch remaine therin
6 Also behold Lord thou doost loue,
the inward truth of a pure hart:
Therfore thy wisedome from aboue,
thou hast reueled, me to conuert.

7 If thou with Isop purge this blot
I shall be cleaner then the glasse:
And if thou wash away my spot,
the snow in whitenes shal I passe.
8 Therfore O Lord, such ioy me send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou haste swaged for my trespace.

9 Turne backe thy face and frowning ire,
for I haue frit inough thy hand:
And purge my sinnes I thee desire,
which do in number passe the sand.
10 Make new my hart within my brest,
and frame it to thy holy will:
Thy constant spirite in me let rest,
which may these raging enemies kil.

11 Cast me not out, Lord from thy face
but spedely my tormentes end.
Take not from me thy spirite and grace
which may from daungers me defend.

Restore

12 Restore me to those ioyes agayne,
which I was wont in thee to find,
And let me thy free spirite retayne,
which vnto thee may stirre my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therin:
And men that are likewise brought lowe
by mine ensample shall flye sinne.
14 O God that of my health art Lord,
forgeue me thus my bloudy vice:
My hart and tong shall then accorde,
to sing thy mercies and iustice.

15 Touch thou my lippes, my tong vnlis,
O Lord which art the onely kaye:
And then my mouth shal testifye
thy wondrous workes and prayse alway.
16 And as for outward sacrifice,
I would haue offred many one:
But thou estemest them of no price
and therin pleasure takst thou none.

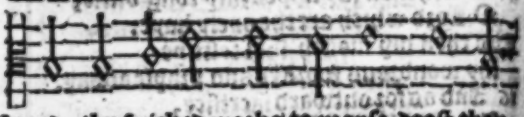
17 The heaupe hart, the minde oppreſt
O Lorde thou neuer doost reiect:
And to speake truth it is the best,
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face
poure out they mercyes on thy hill:
And on Jerusalem thy grace
build vp the walles and loue it still.

19 Thou shalt accept then our offrings
of peace and rightcousnesse I saye
Yea calues and many other thinges
vpon thyne altar will we lay.

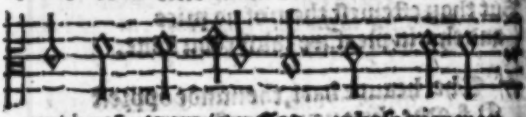
quid

Dauid describeth the arrogante thaunte of his aduersary Doeg, Saules chiefe shepheard, who by his surmises caused Achimelech with the rest of the preistes to be slayne. Dauid prophecyeth his destruction and encourageth the faythfull to put their confidence in God, whose iudgementes are most sharpe against his aduersaryes. And finally, he rendreth thankes to God for his deliuerance. In this psalme is liuely set forth the kingdome of Antichrist.

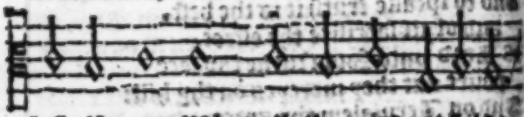
Why dooſt thou Tyraunte boaſt a-



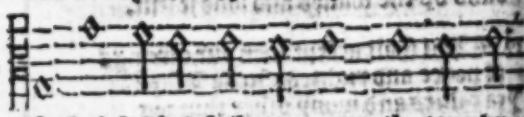
broad, thy wicked woꝛkes to pꝛaiſe, dooſt thou



not know there is a God, whoſe mercyes

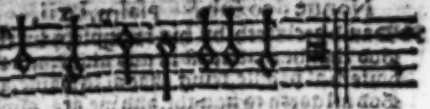


laſt alwayes? Why doth thy mind yet ſtil de-



uiſe, ſuch wicked wiles to warpe, thy tong vn-

true



ous in forging lyes, is lyke a rasour sharpe.

3 On mischiefe why sett'st thou thy mind,
and wilt not walke by right?
Thou hast more lust false tales to finde,
then bring the truth to light.

4 Thou wilt delight in fraude and guile,
in mischiefe, bloud, and wrong:
Thy lippes haue learnde the clattring stile
O false deceitful tounge.

5 Therfore shall God for euer confounde,
and plucke thee from thy place:
Thy seede roote out from of the grounde,
and so shall thee deface.

6 The iust when they behold thy fall,
with feare will praise the Lord:
And in reproche of thee with all,
crye out with one accorde.

7 Behold the man which would not take
the Lord for his defence:
But of his goodes his God did make,
and trust his corrupt sence.

8 But I an Olyue fresh and greene,
shall spring and spread abroade:
For why? my trust all times hath beene,
vpon the liuing God.

9 For this therfore will I geue praise,
to thee with hart and voyce:
I will set forth thy name alwayes,
wherin thy Saincts reioyce.

god and declareth by his example, & by the nature of God that he must trust in god alone, and therunto exhorteth al people, seing that al is vaine, and without God all goeth to naught, and we are alwayes taught that God is of power to save, and that he rewardeth man according to his workes.

Sing this as the xviii. Psalme.

My soule to god, shalt geue good heede
and him alone entend:
For why? my health & hope to speede
doth whole on him depend.

2 For he alone is my defence,
my rocke, my health, my ayde:
He is my stay that no pretence,
shall make me much dismayde.

3 O wicked folke how long will ye,
vse craftes? sure ye must faile:
For as a rotten hedge ye be,
and like a tottering wall.

4 Whom God hath loue ye let be alwayes
to put him to the worse:
Ye loue to lie, with mouth ye prayse,
and yet your hart doth curse.

5 Yet stil my soule doth whole depend,
on God my chiefe desire:
From all false tastes me to defend,
none but him I require.

6 He is my rocke, my strength, my tower,
my health is of hys grace:
He doth support me that no power,
can moue me out of place.

7 God is my glory and my health,
my soules desire and ioye:

My lorde, my strength, my stage, my wealthe
God is mine onely trust.
8 Oh haue your hope in him alwaye,
ye talke with one accorde:
Poure out your hartes to him, and saye
our trust is in the Lorde.

9 The sonnes of men deceitfull are,
on balaunce but a sleight:
Wyth thinges moste vaine yo the compare
for they can keepe no weight.
10 Trust not in wrong, robbrye, or stealth
let vaine desires be gon:
Though goods well gote flowe in to wealth
set not your hartes theron.

11 The Lord long sith one thing doth tell
which here to minde I call:
He spake it oft, I heard it well,
that God alone hath all.
12 And that thou Lord art good and kinde
thy mercy doth extende:
So that all sortes which thee shall finde,
accorduing to their deede.

Deus deus meus. Psalme lxiii. T. S.

David after he had bene in great daunger by Saule in the desert Ziph, wrote this Psalme, wherin he greatly thanketh God for his wonderful deliuerance, in whose mercyes he trusted, euen in the middest of hys miserye: prophecying the destruction of Gods enemyes, and contrarywise, happynes to all the that trust in the Lord. Sam. xxiii.

Sing this as the. xliii. Psalme.

O God my God, I watche be time
to come to thee in hast:
For why my soule and body both
doth thirst of thee to tast.

And in this daren wilderneſs,
where waters there are none:
My fleſh is parcht for thought of thee
For thee I wilye alone.

2 That I might ſee yet once agayne,
thy glory ſtrength and might:
As I was wont it to behold,
within thy temple bright.
3 For why? thy mercies far ſurmount
thys life and wretched hayes:
My lippes therfore ſhall geue to thee,
due honour, laud and prayſe.

4 For whilſt I liue, I will not faile,
to worſhip thee alwayes:
And in thy name I ſhal lift vp,
my hands when I do pray.
5 My ſoule is fild as with marowe
which is both fat and ſweete:
My mouth therfore ſhall ſing ſuch
as are for thee moſt meete (ſongs

6 When as in bed, I thinke on thee
and ete all the night tide:
7 For vnder couert of thy winges,
thou art my ioyfull guide.
8 My ſoule doth ſurely ſticke to thee,
thy right hand is my power:
9 And thoſe that ſeke my ſoule to ſtroy,
them death ſhall ſoone deuour.

10 The ſwoord ſhal thē deuour ech one
their carcaſes ſhall frede:
The hungry foxes, which do runne
their pray to ſeke at nede.

The

11 The king and all men shal reioyce,
that doo professe Gods word:
For lyers mouthes shall then be stopt,
which hath the truth disturbd.

Exaudi deus vocem. Psalme. lxiiii. I.H.

David prayeth against the false reporters & slaunderers, he declareth their punishment and destruction, to the comfort of the iust, and the glorye of God.

Sing thys as the. xviii. Psalme.

O Lord vnto my voyce geue eare,
with plaint when I do pray
And rid my lyfe and soule from feare,
of foes that threate to slaye.
2 Defend me from that sort of men
which in deceiptes doo lurke:
And from the frowning face of them
that all ill feates do worke.

3 Who whet their tongs as we haue sene
men whet and sharpe their swords.
They shote abroad their arrowes kene,
I meane most bitter wordes.
4 With priuie sleight shoote they their shaft
the vpright man to hit:
The iust vnware to strike by craft,
they care or feare no whit.

5 A wicked worke haue they decreed,
in counsell thus they cryse:
To vse disceite let vs not dread,
what? who can it espye?
6 What wayes to hurt they talke and muse
all times within they? hart
They all consult what feates to vse,
sithe doth inuent his part.

7 But yet all this shall not auayle,
when they thinke least vpon:
God with his dart shal sure assayle,
and wounde them euery one.
8 Their crakes & their ill tongs withal
shall worke them selues such blame
That they which the behold their fal
shall wonder at the same.

9 The all that see, shal know rightwel
that God the same hath wrought.
Shall prayse his witty workes & tell,
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shal they ioy with mind and voyce
whose hart is pure and right.

Te decet himnus. Psalm. lxv. I.H.

CA prayse and thankes geuing vnto God by the faythfull, who are signifyed by Jerusalem, for the chosing, preseruation and gouernance of them, & for the plentifull blessing poured forth vpon all the earth.

Sing this as the .xxx. Psalme.

THy prayse alone, O Lord doth raigne,
in Sion thine owne hill:
Their vowes to thee they do maintaine,
and their behestes fulfill.
2 For that thou doost their prayer heare,
and doost therto agree:
Thy people all both farre and neare,
with trust shall come to thee,
3 Our wicked lyfe so farre exceedes,
that we should fall therin:

Wee

But Lord forgeue our great mildedes,
and purge vs from our sinne.
4 The man is blest whom thou doost chuse
within thy court to dwell:
Thy house and temple he shal vse,
with pleasures that excell.

5 Of thy great iustice heare vs God,
our health of thee doth rise:
The hope of all the earth abyde,
and the sea costes likewise.
6 With strength thou art beset about,
and compast with thy power:
Thou makst the mountaines strong & stout
to stand in euery shower.

7 The swelling seas thou doost asswage,
and make their streames full still:
Thou doost restrayne the peoples rage
and rule them at thy will.
8 The folke that dwel full farre on earth
shall dread thy signes to see:
Which morne and euen in great mirth,
do passe with prayse to thee.

9 When that the earth is chopt and drye
and thirsteth more and more:
Then with thy drops thou doost apply
and much encrease her store.
10 The flood of God doth ouerflowe,
and so doth cause to spring:
The seede and corne which men do sowe
for he doth guide the same.

11 With swete thou doost her furrowes fill
whereby her clodpes do fall:

Thy drops to her, thou doost distill:
and blesse her fruite withall.
12 Thou deckst the earth of they good grace
with feare and pleasaunt crop:
Thy cloudes pustill their dew a pace
great plenty they do drop.

13 Whereby the desert shal beginne,
full great encreale to bring:
The litle hilles shall ioy therin
much fruite in them shall spring.
14 In places plaine the flocke shall feede
and couer all the earth:
The valles with corne shall so exceede
that men shall sing for mirth.

Iubilate deo omnis Psalm. lxvi. T. S.

50 He pronoketh all men to prayse the Lord, & to consider his works, rehearsing two thinges most wonderful. He setteth forth the power of god to saue the rebels, and sheweth how god hath deliuered Israel from greate bondage & afflictions, he promiseth to geue sacrifice, and pronoketh all men to heare what god hath done for him, and to prayse his name.

Sing this as the xviii. Psalme.

YE men on earth in God reioyce,
with prayse set forth his name:
Extole his might with hart & voice
geue glory to the same.
2 How wonderfull O Lord, say yee
in all thy workes thou arte
Thy foes for feare do stryke to thee,
full sore against their hart.

3 All me that dwel the earth throughout
do prayse the might of God:

The

The land therof the world about
is shewed and set abroad.
4 All folke come forth behold and see,
what things the Lord hath wrought.
Marke well the wondrous workes that he
for man to passe hath brought.

5 He layd the sea like heapes on hie,
therin a way they had:
On foote to passe both layte and drie,
wherof their hartes were glad.
6 His might doth rule the world alway
his eyes all thinges behold:
All such as would him disobey,
by him shall be controlde.

7 Ye people geue unto our God,
due laud and thankes alwaies:
With joyfull voyce declare abroade,
and sing unto his praise.
8 Which doth endue our soule with life
and it preserue withall:
He stayeth our feete so that no strife,
can make us slip or fall.

9 The lord doth proue our dedes with fire,
if that they will abide.
As workmen do when they desire,
to haue their metals tride.
10 Although thou suffer us so long
in prison to be caste:
And there with chaines & fetters strong
to lie in bondage fast.

11 Although I say thou suffer men,
on us to ryde and raigne:

Though

Though we through fire and water rest
for euery griefe and payne.
12 Yet sure thou doost of thy good grace
dispose it to the best:
And bring vs out into a place
to liue in wealth and rest.

13 Vnto thy house reioyce will I
to offer and to praye
And here I will my selfe apply
my vowes to thee to paye.
14 The vowes that with my mouth I spake
in all my griefe and smarte
The vowes I say which I did make,
in dolor of my hart.

15 Burnt offrings I will giue to thee
of Oxen fat and Mammets:
No other sacrifice shalbe
of bullockes, goates and lambes.
16 Come forth and harken here ful sone,
all ye that feare the Lord:
What he for my poore soule hath done
to you I will recorde.

17 Full oft I call vpon his grace,
this mouth to him doth crye
And thou my tong make spede apace,
to prayse him by and by.
18 But if I fete my hart within
in wicked workes reioyce,
Or if I haue delite to sinne.
God will not heare my voyce.

19 But surely god my voyce hath heard
and what I doo require:

thy prayer he doth well regard,
and graunteth my desire.
20 All prayse to him that hath not put
nor cast me out of minde
Nor yet his mercy from me shut,
which I do euer finde.

Deus misereatur. Psalme lxvii. I.H.

A swete prayer for al the faythful to obtayn the fauour of God, & to be lightned with his countenaūce, to the end that his way and iudgementes maye be knowen throughout the earth, & reioyling that God is the gouernor of all nations.

Sung this as the .xxv. Psalme.

HAue mercy on vs Lord,
and graunt to vs thy grace
To shewe to vs doo then accords
the brightnesse of thy face.
2 That all the earth may know,
thy way to Godly wealth:
And all the nations on a rowe
may see thy sauing health.

3 Let all the world O God,
geue prayse vnto thy name:
O let the people all abroade,
extole and laud the same.
4 Throughout thy world so wyde,
let all reioyce with mirth:
for thou with truth & right doost guide
the nations of the earth.

5 Let all the world O God
geue prayse vnto thy name
Oh let the people all abroad,
extoll and laud the same.

Then

6 Then shal the earth encrease,
great store of fruite shall fall:
And then our God the God of peace,
shall bielle vs eche withall.

God shall vs bielle I say
and then both farre and neare:
The folke throughout the earth alway
of him shall stand in feare.

Exurgat deus. Psalm. lxviii. T. S.

In this psalme Dauid setteth forth as in a glasse the wonderfull mercyes of God toward his people, who by all meanes, and most straunge sortes declared himself to them. And therfore Gods charity by reason of his promises, graces and victoryes, both excell without comparison al worldly things: he exhorteth therfore all men to praple God for euer.

Et God aryse and then hys foes
swyll turne themselues to flight, his enmies
ther will run abroad, and scatter out of sight.
And as the fire doth melt the wayre, and winde
blow

blow smoke awaye: so in the presence of the

Lord the wicked shall decaye.

3 But righteous men before the Lord,
shall hartely reioyce:
They shall be glad and mery all,
and chearefull in their voyce.
4 Sing prayse, sing prayse vnto the Lorde
who ryderh on the skye:
Extol this name of Iah our god,
and him do magnifie.

5 That same is he that is above,
within his holy place:
That father is of fatherles,
and iudge of widowes case.
6 Houses he geues and ioyfull bodys
vnto the colukorties
He bringeth bondmen out of thrall,
and rebels to distres.

7 When thou didst march before thy folke
the Egiptians from among
And brought the through the wilderne
which was both wild and long:
8 The erth did quake, & raine pourd down
heard were great clappes of thunder
The Mount Sinai shooke in such sorte,
as it would cleane a sunder.

Thine

9 Thine heritage with drops of raine,
abounddauntly was welbt,
And if perchaunce it bareh wart,
by thee it was refresht.
10 Thy chose flock doth there remain,
thou hast prepard that place
And for the poore thou doost prouide,
of thine especiall grace.

11 God will geue women causes inlke,
to magnifie his name:
When as his people triumphes make
and purchese braue and fame.
12 For puissant kings for all their pow-
shall flee and take the foyle (er
And women which remaine at home,
shall helpe to part the spoyle.

13 And though you were as blacke as pots
pour hewe shoulde passe the Doue
Whose winges and feathers shine to haue
siluer and golde aboue.
14 When in this land god shall triumphe
ouer kinges both high and low:
Then shall it seeme Salmon hill
as white as any snow.

15 Though Basan be a fruitefull hill
and in height others passe:
Yet Sion gods most holy hill
doth farre excell in grace.
16 Why brag ye thus, ye hilles most high
and leape for pride together?
This hill of Sion God doth loue,
and there will dwell for euer.

God's

17 Gods army is two millions
of warriours good and strong:
The Lorde also in Sinai,
is present them among.
18 Thou didst, O Lord, ascend on hie
and captives led them all:
Who in times past thy chosen flocke
in prison kept and thrall.

Thou madest them tribute for to pay
and such as dyd repyne:
Thou didst subdue that they myght
in thy temple devine. (dwell
19 Now praised be the Lord for that
he poureth on vs such grace:
From day to day he is the God
of our health and solace.

20 He is the God from whom alone
saluation commeth playne
He is the God by whom we scape,
all daungers, death, and payne.
21 Thus god will wound his enmies hed
and breake the hearie scalpe
Of those that in their wickednes
continually do walke.

22 From Basan will I bring, sayd he,
my people and my sheepe:
And all mine owne as I have done
from daunger of the depe.
23 And make them dip their fete in blood
of those that hate my name:
and dogs shal have their tongs embrued
wyth licking of the same.

All

24 All men may see how thou, O God
thine ennies dost deface:
And how thou goest as God and King,
into thy holy place.
25 The singers go before with ioy,
the minstrels follow after:
And in the midst the damsels play
with timbrell and with tabor.

26 Now in the congregations,
O Israell prayse the Lord:
And Jacobs whole posteritie,
geue thankes with one accord.
27 Their chiefe was little Beniamin,
but Juda made their host:
With Zabulon, and Nepthalim,
which dweld about their coast.

28 As God hath geuen power to thee
so Lord make firme and sure
The thing that thou hast wrought in vs
for euer to endure.
29 And in thy temple gifts shall kings
geue vnto thee, O Lord,
For thine vnto Jerusalem,
sure promise made by word.

Yea and strainge kings to vs subdude
shall vow like in those dayes:
I meane to thee they shall present,
their gifts of land and playes.
30 He shall destroy y speare mens rage
these calues & bulles of might:
And cattle theirs tribute pay, and daunt
all such as loue to fight.

Then

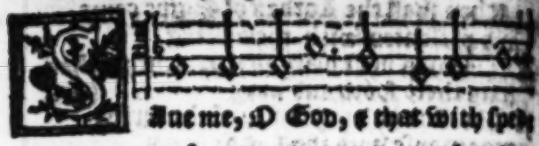
32 Then shall the Lordes of Egipt come,
and presentes with them bring
The Moores most black shal stretche their han
des vnto their Lord and king. (des
33 Therfore ye kingdomes of the earth,
geue prayse vnto the Lord:
Sing Psalmes to God with one consent
therto let all accorde.

34 Who though he ryde and euer hath
aboue the heauens bright:
Yet by the fearefull thunder claps,
men may well knowe his might.
35 Therfore the strength of Israell
ascribe to God on hie:
Whose might and power doth farre extende
aboue the cloudye skye.

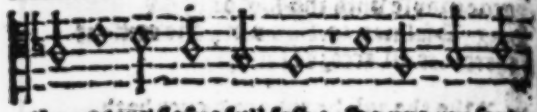
36 O God thy holinesse and power
is dread for euermore:
The God of Israell geueth vs strength,
praysed be God therfore.

Saluum me fac. Psalme. lxix. I.H.

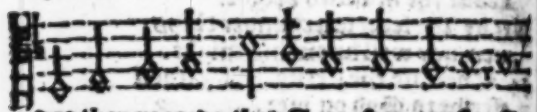
The complaintes, prayers, feruent zeale, and great
anguyshe of Dauid is set forth as a figure of Christe
and all his members: the malicious cruelty of the e-
nemyes, and their punishment, also where Iudas &
such traytours are accursed. The gathereth he courage
in his affliction & offreth prayses vnto god whiche
are more acceptable then all sacrifices wherof all the
afflicted may take comforte. Finally he doth prouoke
al creatures to prayse, prophecying of the kingdome
of Christ and building of Iuda, where al the faythful
and their sede shall dwel for euer.



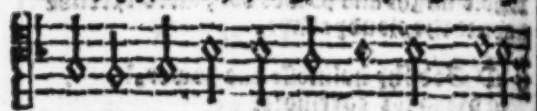
Saue me, O God, for that with spede



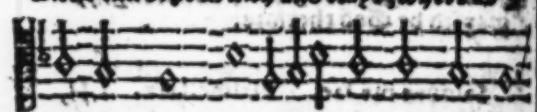
the waters flowe full fast: So nye my soule



doo they procede, that I am sore agast. I



sticke full depe in filth and claye, where as I



fele no ground: I fal into such flouds, I say,

that I am like ber dzound.

3 With crying oft I faint and quaile
my thzote is hozse and dzye:
With lokyng vp, my sight doth fayle
for helpe to God on hie.

My

4 Why syns thus guiltes doo oppres
my soule with hart are lest
In number sure they are no les,
then heares are on my hed.

5 Though for no cause they hers me
they holper and are glad: sore
They do compell me to restore,
the thinges I never had.
6 Why I have done for want of wit,
thou Lord all thinges canst tell
And all the same, that I committe
to thee is knowen full well.

7 O God of hostes defend and stay
all those that trust in thee
Let no man doubt or shrinke away
for ought that chaunceth me.
8 It is for thee and for thy sake,
that I do beare thys blame:
In spite of thee they would me make,
to hide my face for shame.

9 My mothers sonnes my brethren all
I shake me on a row
And as a stranger they me call,
my face they will not know.
10 Unto thy house such zeale I beare,
that it doth pine me much
Their checkes and tauntes at thee to
my very hart doth grutch. (beare

The seconde part.

11 Though I doo fast my flesh to chast,
yea if I wepe and mone,
Yet in my teeth thys geare is cast
they passe not therupon.

22 Yet I for griefe and payne of thee
in sackcloth vse to walke:
That they amone will it peruert
therof they iest and talke.

23 Both high & lowe, and all the thronge
that sit within the gate:
They haue me euer in their tonge,
of me they talke and prate.
24 The dronkardes which in wine delite
it is their chiefe pastime:
To seke which way to worke me spite,
of me they sing and ryme.

25 But thee the while, O Lorde I praye
that when it pleaseth thee:
For thy great truth thou wilt alwaye
send downe thine ayde to me.
26 Plucke thou my fete out of the myre
from drowning do me kepe:
From such as owe me wrath and ire,
and from the waters depe.

27 Least with the wawes I should be drowned
and depth my soule deuoure
And that the pit should me confounde,
and shut me in her power.
28 O Lorde of hostes to me geue eare
as thou art good and kinde:
And as thy mercy is most deare
Lord haue me in thy minde.

29 And do not from thy seruaunt hide
nor turne thy face away:
I am oppreste on euery side
in hast geue eare I say.

16 O Lorde vnto my soule draw nye,
the same with ayde repose:
Because of their great tiranny,
acquite me from my foes.

The thyrde part.

17 Thou knowest my shame and my misery
and thou canst tell:
For those that trouble me,
thou seest them all full well.
18 Whē they with bragges to breake my hart
I seeke for helpe anone:
But finde no frends to ease my smart
to comfort me, not one.

19 But in my meate they gaue me gall
to cruel for to thinke:
And gaue me in my thirst withall,
strong vineger to drinke.
20 Lord turne their table to a snare
to take themselues therein:
And when they thinke full well to fare
then trap them in the gin.

21 And let their eyes be darke and blinde,
that they may nothing see:
Bow down their backe, and to them bynde,
in thraldome for to bee.
22 Poure out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take holde vpon them all.

23 Their desert oppe their house disgrace,
their offring ede expell:
That none therof possesse their place,
nor in their tentes to dwell.

28 If thou wilt strike the man to paine,
on him they lay full sore:
And if that thou do wound the same
they seke to hurt him more.

29 Then let them heape vp mischiefe still
sith they are all peruers:
That of thy fauour and good will
they neuer haue no part.
30 And daily them cleane out of the books
of life, of hope, and trust:
That for their names they neuer looke,
in numbre of the iust.

The fourth part.

31 Though I (O lord) with woe and grief
haue bene full sore oppreste:
Thy helpe shall gene me such relefe,
that al shall be redreste.
32 That I may gene thy name the prayse
and shewe it with a song:
I will extoll the same alwayes,
with hartye thankes among.

33 Which is more pleasaunt vnto thee,
such mind thy grace hath borne:
Then eyther oxe, or calfe can bee,
that hath both hoofe and horne.
34 When simple folke do this beholde,
it shal reioyce them sure:
All ye that seeke the Lord, behold
your lyfe for aye shall dure.

35 For why the Lord of hostes wyll heare
the poore when they complaine:
Wyth prysoners are to him ful deare,
he doth them not disdaine.

Where

36 Wherfore the lyre and earth belowe,
the sea with floud and streame:
His prayse they shall declare and shewe
with all that lyue in them.

37 For sure our God will Sion saue
and Judaes cities build:
38 Much folke possession there shall haue
her streetes shall all be fild.
His seruauntes seede shall keepe the same,
all ages out of minde:
39 And there all they that loue his name
a dwelling place shal finde.

Deus in adiuto. Psalm. lxx. I.H.

The prayeth to be right spedely deliuered as in the .xl. Psalme. Then he desireth the shame of his enemies, and the ioyfull comfort of all those that feare the Lord.

Thou thys as the .xxx. Psalme.

O God to me take heede,
of helpe I thee require:
O Lord of hostes with haste and speede
helpe, helpe, I thee desire.
2 With shame confounde them all,
that seke my soule to spill:
Rebuke them backe with blame to fall
that thinke me euill to hit.

3 Confounde them that applye,
and seeke to worke me shame.
And at my harme do laugh, and crye,
so, so, there goeth the game.
4 But let them rejoyce and be
in thee with ioy and wealth:
Which onely trust and set by thee,
and to thy saluing health.

5 That they may say alwayes,
in mirth and one accorde:
All glory, honour laud and prayse,
be geuen to thee, O Lorde.
6 But I am weake and poore
come Lord thine ayde I lacke,
Thou art my stay and helpe therfore,
make spede and be not slacke.

In te domine spe. Psal. lxxi. I. H.

The prayeth in fayth established by the worde of the promyse, and confirmed by the worke of God, frō hys youth: he desireth nowe to be deliuered from the wicked and cruell man, meaning, his sonne Absalon, and his confederacy, and he promiseth to be mindful and thankfull for the same.

¶ Sing this as the. lxix. Psalme.

MY Lord my God, in all distres,
my hope is wholy in thee:
Then let no shame my soule oppresse,
nor once take holde on me.
2 As thou art iust, defende me Lorde,
and rid me out of dreade:
Geue eare, and to my sute accorde,
and send me helpe at nede.
3 Be thou my rocke, to whom I may
for ayde all times resort:
Thy promyse is to helpe alwayes,
thou art my fence and fort.
4 Saue me my god frome wicked men,
and from their strength and power,
From folke vniust, and ebe from them,
that cruelly deuoure.
5 Thou art the stay wherin I trust,
thou Lord of hostes art best

Euen from my youth I haue a lust,
still to depend on thee.
6 Thou hast me kept euen from my birth
and I through thee was borne:
Wherfore I will thee prayse with mirth
both euening and at morne.

7 As to a monster seldome seene,
much folke about me throng,
But thou art now and still hast bene,
my fence and syde so strong.
8 Wherfore my mouth no time shal lacke
thy glory and thy prayse,
And eke my tonge shall not be slacke,
to honour thee alwayes.

9 Refuse not me, O Lord, I say,
when age my limmes do take,
And when my strength doth wast away
do not my soule forsake,
10 Among them selues my foes enquyre
to take me through deceite:
And they against me do conspire,
that for my soule layd waite.

11 Lay hand and take him now they said
for God from him is gone:
Dispatche him quite, for to his ayde,
I wis there commeth none.
12 Doo not absent thy selfe away,
O Lord when nede shall be:
But that in time of griefe thou may
in hast geue helpe to me.

13 With shame confound and ouerthrow,
all those that seke my life:

Pro-

Oppressit them with rebukes,
that fayne would worke me strife.
14 But I will patiently abide,
thy helpe in all assayes:
And more & more eche time and tyde,
I will set forth thy prayse.

15 My mouth thy iustice shall recorde,
that dayly helpe doth send:
But of thy benefites, O Lord,
I know no compte nor end.
16 Yet will I go and take forth one,
with thy good helpe, O God,
The saluing health of thee alone,
to shew and set abroad.

17 For of my youth thou tokst the care,
and wost instruct me still:
Therfore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
thou didst me keepe and stay:
Forsake me not, vnto myne age,
and till my hed be gray.

19 That I thy strēgth & might maye
to them that now be here: (shew
And by our leede thy power may know
hereafter many a yeare.
20 O Lord thy iustice doth exceede,
thy doings all may see:
Thy workes are wonderfull in deede,
Oh, who is like to thee?

21 Thou madest me tele afflictions sore,
and yet thou didst me saue:

Yea thou didst helpe and me restore,
and tookest me from the graue:
13. And thou mine honour wost increase,
my dignitie maintaine:
Yea thou wost make all griefe to cease,
and comfort me againe.

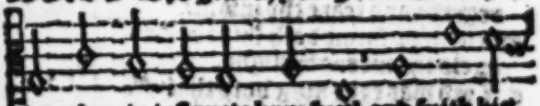
14 Therfore thy faythfulnes to prayse,
I will both lute and sing:
My harpe shall sound thy laud alwayes
Oh Israels holy kyng.
14. My mouth will toy with pleasant boyes
when I shall sing to thee
And eke my soule will much reioyce
for thou hast made me free.

15 My tong thy vprightnes shall sound
and speake it daily still
For griefe and shame wo them confounde
that sought to worke me ill.

Deus iudicium tuum. Psalm.lxxii. I.H.

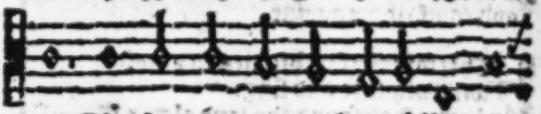
The prayeth that the kingdome of god by Christ may come, vnder the parson of Salomon, vnder who shall bee righteousnes, peace, and felicitie, vnto whom all kinges and nations shall doo homage, whose name and power shall endure for euer.

Oh gene thy iudgements to the

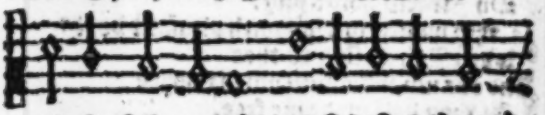


king, therein instruct hym well, and with his

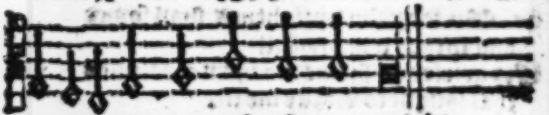
ſonne that princelye thing. Lord let thy iuſtice



dwell That he maye gouerne vprightly, and



rule thy folke a right, and ſo defend thy poore



equitie, the poore that haue no might.

3 And let the mountaines that are hie.
vnto their folke geue peace:
And eke the little hills applye,
in iuſtice to encreaſe.
4 That he may helpe the ſweake and poore
with ayde and make them ſtrong:
And eke deſtroy for euermore.
all thoſe that do them wrong.

5 And then from age to age ſhall they
regarde and feare thy might:
As long as ſunne doth ſhine by day
or els the moone by night.
6 Lord make the king vnto the iuſt.
like raine to fielde new mowne:

And lyke to the rayne that lay the dust,
and fresh the land vnto fame.

7 The iust shall florish in his time,
and all shalbe at peace:
Vntill the Moone shal leame to prime,
wax, chaunge, and to encrease.
8 He shalbe Lord of sea and land,
from shore to shore throughout:
And from the floudes within the landes
through all the earth about.

9 The people that in desert dwell,
shall kneele to him full thicke
And all his enmies that rebell,
the earth and dust shal licke.
10 Their Lordes of all the Iles therby
great giftes to him shall bring,
The King of Sabe and Arabie
gene many a costly thing.

11 All things shal loke with one accorde
in his good grace to stand:
And all the people of the worlde
shall serue him at his hand.
12 For he the needy sore doth saue,
that vnto him do call:
And eke the simple folke that haue
no helpe of man at all.

13 He taketh pitie on the poore,
that are with neede oppresst:
He doth preserue them euermore,
and kepe their soules to rest.
14 He shal redeme their life from dread
from fraud, from wrong, frō vnright:

And

And eke the bloud that they shal bleede
is precious in his sight.

15 But he shal liue and they shal bring
to him of Sabaes golde:
He shalbe honoured as a kynge
and daily be extolde.
16 The mighty mountaines of his lande
of corne shal beare such store:
That it lyke Leber trees shall stand
in Libanus full hore.

17 Their cities eke full well shall bede
the fruites therof shall passe:
In plenty it shall farre exceede
and spring as greene as grasse.
18 For euer they shal praise his name
while that the Sunne is light:
And thinke them happy through the same
all folke shal blesse his might.

19 Praise ye the Lord of hostes and synge
to Israels God echone:
For he doth euery wondrous thing
yea he himselfe alone.
20 And blessed be his holy name
all times eternally:
That all the earth may praise the same:
Amen, Amen, say I.

Quam bonus Deus. Psalme.lxxiii. T.S

The Prophete teacheth by his example, that neither the worldly prosperitye of the vngodlye nor yet thaffliction of the good, ought to discourage Gods children, but rather ought to moue vs to consider our fathers prouidence, and to cause vs to reuerence Gods iudgements, for asmuch as the wicked passe away like smoke, and the godlye enter into euerlasting rest in hope wherof he recommendeth himself into Gods handes.

Syng this as the xxiii. Psalme.

HOw euer it be yet God is good
and kinde to Israell:
And to al such as safely kepe,
their conscience pure and well.
2 Yet like a foole I almost slipt,
my feete began to slide:
And or I will euen at a pinche,
my steps a wry gan glide.

3 For when I saw such folyshe men,
I grudged and did disdayne.
That wicked mē al things should haue
without turmoyle and payne.
4 They neuer suffer payne nor griefe
as if death should them smite:
Their bodies are both sounde & strong
and euer in good plite.

5 And free from al aduersities,
when other men be shent:
And with the rest they take no part
of plage or punishment.
6 Therfore presumption doth embrace
their neckes as doth a chaine:
And are euen wrapt as in a robe,
with raping and disdayne.

7 They are so fed that euen for fat,
their eyen oft times out start
And as for worldly goods they haue,
more then can withe their hart.
8 Their life is most licentious,
boasting much of the wrong:
Which they haue done to simple men
and euer pryde among.

The

20 The heauens and the liuing Lord,
they spare not to blaspheme
And prate they doo on worldly thynges
no wight they do esteeme.
20 The people of god oft times turne backe
to see their prosperous state
And almost drinke the selfe same cup,
and follow the same fate.

21 How can it be that God say they
should know and understand
These worldly things, since wicked men
be Lordes of sea and lande?
22 For we may see how wicked men
in riches still encrease:
Rewarded wel with worldly goods
and line in rest and peace.

23 Then why do I from wickednes,
my fantasie refraine:
And wash my handes with innocencie,
and cleanse my hart in vaine?
24 And suffer scourges euery day
as subiecte to all blame
And euery morning from my youth
sustayne rebuke and shame?

25 And I had almost sayd as they
misliking mine estate
But that I should thy children iudge
as folke vnfortunate.
26 Then I bethought me how I might
this matter vnderstand
But yet the labour was so great
for me to take in hand.

Vntil

17 Untill the time I went into
thy holy place, and then
I vnderstoode right perfectly
the end of all these men.
18 And namely how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will
thou wolt them all vnface.

19 Then al men muse at that straunge sight
to see how sodenly:
They are destroyd, dispatcht, confound,
and drawe so hoprebly.
20 Much like a dreame when one awakes
so shall their wealth decay:
Their famous name in all mens sight,
shall ebb and passe away.

The thyrde part.

21 Yet thus my hart was greued then,
my minde sore vexed:
22 So fond was I and ignorant,
and in thy sight a beast.
23 Yet nenertheles by thy right hande,
thou holdst me alwayes fast:
24 And with thy counsell wolt me guide
to glory at the last.

25 What thing is there that I can wyshe
but thee in heauen aboue?
And in the earth there is nothing,
like thee that I can loue.
26 My flesh and eke my hart too fayle
but God with fayle me neuer:
For of my hart God is the strength,
my portion eke for euer.

27 And lo, all such as thee forsake,
thou shalt destroy eche one:
And those that trust in any thing,
saving in thee alone.
28 Therfore will I draw neare to god,
and euer with him dwell
In God alone I put my trust,
thy wonders will I tell.

Vt quid deus. Psalm. Lxxiiii. I. H.

¶ The faithful complaine of the destruction of the church and true religion, under the name of Sion and the altars destroyed: and trusting in the might and mercies of God, by his couenaunt they require helpe and succour for the glory of gods holy name, the saluation of his poore afflicted seruauntes, and the confusion of his proude enemyes.

¶ Sung this as the. lxxii. Psalme.

Why art thou Lorde so long from vs,
in al this daunger deepe?
Why doth thine anger kindle thus,
at thine one pasture sheepe?
2 Lord cal the people to thy thought,
which haue bene thine so long:
The which thou hast redemed and brought
from bondage sore and strong.

3 Haue minde I say and thinke vpon,
remember it full well:
Thy pleasaunt place, thy Mount Sion,
where thou wast wont to dwell.
4 Lift vp thy foote and come in hast,
and all thy foes deface:
Which now at pleasure rob and waste,
within thy holy place.

And

5 I mid thy congregations all,
thine enmies reare (O God)
They set as signes on euery wall,
their banners splayd abroade.
6 As men with axes hew the trees,
that on the hills wo growe:
So shine the bils and swordes of these
within thy temples nowe.

7 The seeling saude, the carued woodes,
the goodly grauen stones:
With axes, hammers, dilles and swordes
they beate them downe at ones.
8 Thy places they consume with flame
and eke in all this toyle:
The house appointed to thy name,
they race downe to the soyle.

9 And thus they sayd within their hart,
dispatch them out of hand:
Then burnt they vp in euery part
Gods houses through the land.
10 Yet thou no signe of helpe wost send,
our Prophets all are gone:
To tell when this our plage should end
among vs there is none.

11 Whē wilt thou lord once end this shame
and cease thine enmies strong?
Shal they alway blaspheme thy name,
and raile on thee so long?
12 Why wost ꝙ withdraw thy hand a backe
and hide it in thy lap?
O plucke it out and be not slacke,
to geue thy foes a rap.

13 O God thou art my King and Lorde,
and euermore hast bene:
Yea thy good grace throughout the world
for our good helpe hath sene.
14 The seas that are so depe, and dead,
thy might did make them dreye:
And thou didst breake the serpentes head,
that he therin did die.

15 Yea thou didst breake the heads so grete
of whales that are so fell.
And gauest them to the folkes to eate
that in the desertes dwel.
17 Thou madest a spring with streames to rise
from rocke with hard and hie:
And eke thy hande hath made likewise,
depe riuers to be drye.

17 Both day and eke the night are thine
by thee they were begunne:
Thou settst to serue vs with their shine
the light and eke the sunne.
18 Thou wost appoint the endes and costes
of all the earth about:
Both summer heates, and winter frostes
thy hande hath found them out.

19 Thinke on (O Lorde) no time forget
thy foes that thee defame:
And how the foolishe folke are set,
to rayll vpon thy name.
20 O let no cruell beast deuoure,
thy Turtle that is true:
Forget not alwaies in thy power,
the poore that much do rue.

Regarde

11 Regard thy couenaunt and beholde,
thy foes possesse the land:
All sad and darke, forewoxne and olde,
our realme as now doth stande.
12 Let not the simple go awaye,
with disapoynted shame:
But let the woe and needye ape,
geue prayse vnto thy name.

13 Rise Lord let vs, by thee maynteined,
the cause that is thine owne:
Remember howe that thou blaspheméd
art, by the foolishe one.
14 The voyce forget not of thy foes,
for they presuming hie:
In more and more encreast of those,
that hate thee spitefully.

Confitebimur tibi. Psalm. lxxv. N.

The faythful do praise the name of the lord which shal come to iudge at the time appointed, whē the wicked shalbe put to confusion, and drinke of the cup of his wrath, their prayer shalbe abated, and the righteous shalbe exalted to honour.

¶ Sing this as the. xliii. Psalme.

VNto thee God we will geue thankes,
we will geue thankes to thee:
With thy name is so neare, declare,
thy wondrous workes will wee.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake, and all therin,
but I her pillers stay.

3 I did to the mad people say,
deale not so furiously:

And vnto the vngodly ones,
set not your hornes so hie.
4 I sayd vnto them, set not vp,
your raysed hornes on hie:
And see that you no with stifnecke
not speake presumptuously.

5 For neither from the eastern part,
nor from the westerne side:
Nor from forsaken wilderness,
protection doth procede.
6 For why? the Lorde our god, he is
the rygheteous iudge alone:
He putteth downe the one, and setes
an other in the throne.

7 For why? a cup of mightye wine,
is in the hand of God:
And all the mightye wine therin,
him self doth poure abroade.
8 As for the lees and filthy dregs
that no remaine of it:
The wicked of the earth shall drinke,
and sucke them euery whyt.

9 But I will talke of God (I say)
of Jacobs God therfore:
And will not cease to celebrate
his prayse for euermore.
10 In sunder breake the hornes of all
vngodly men will I:
But then the hornes of righteous men
shalbe exalted hie.

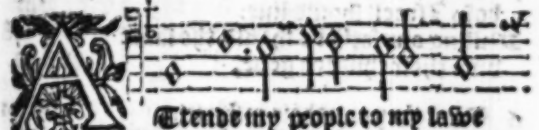
¶ Gloria patri.

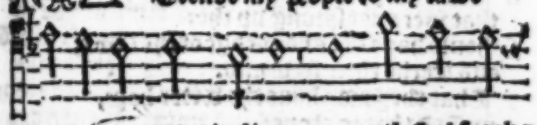
To be

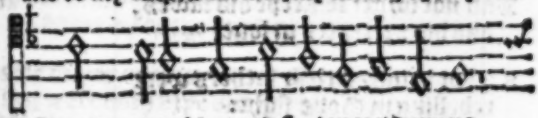
To father, sonne, and holy ghost
all glory we therfore:
As in beginning was, is now,
and shalbe euermore.

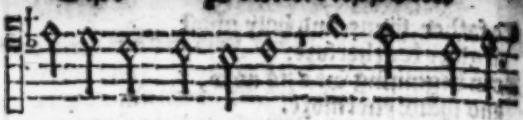
Attendite Populi. Psalm. lxxviii. T.S.

Che sheweth how god of his mercy chose his charche of the posteritie of Abraham, casting in their teeth the stubburne rebellion of their fathers, that they children might not onely vnderstande that God of his free mercyes made his couenaunt with their auncestors, but also leing them so malicious & peruerse, might be ashamed, & so turne wholye to God. In this psalme the holy ghost hath coprehended as it were the sum of all Gods benefites, to thintent the ignorant and grosse people might see in fewe wordes the effect of the whole histories.

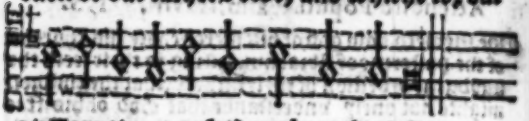








euen of our fathers olde, and whiche for our



instruction our fathers haue vs tolde.

4 Because we should not kepe it close,
from them that should come after:
Who should gods power to their race praise
and all his workes of wonder.

5 To Iacob he commaundement gaue,
how Israell should liue:
Willing our fathers should the same
vnto their children geue.

6 That they and their posteritie,
that were not sprong vp tho:
Should haue the knowledge of the lawe,
and teache their seede also.

7 That they may haue the better hope,
in God that is aboue:
And not forget to kepe his lawes,
and his precepts in loue.

8 Not being as their fathers were
rebelling in Gods sight:
And woulde not frame their wicked hartes
to know their god a right.

9 How went the people of Ephraim,
their neighbours for to supple?
Shooting their dartes the day of warre,
and yet they tooke the foyle.

For

10 For why they did not kepe ye god
the couenaunt that was made:
Nor yet would walke or lead their life,
according to his trade.
11 But put into oblivion,
his counsell and his will:
And all his workes moste magnifique,
which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselfe disclose:
In Egipt land, within the field,
that called is Taneos?
13 He did deuide and cut the sea
that they might passe at once:
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloude,
by day when it was bright:
And in the night when darke it was
with fire he gaue them light.
15 He brake the rockes in wildernes
and gaue the people drinke,
As plentifull as when the deepes
do flowe vp to the brinke.

16 He drewe out riuers out of rockes,
that were both dry and hard:
Of suche aboundaunce that no flouddes
to them might be comparde.
17 Yet for all this against the Lord
their sinne they did increase:
And stirred him that is most high,
to wrath in wildernes.

They

18 They tempted him within their hartes
like people of mistrust:
Requiring such a kind of meate,
as serued to their lust.
19 Saying with murmuration,
in their vnfaithfulnes:
What? can this God prepare for vs,
a feast in wildernesse?

20 Behold he strake the stonye rocke
and floods forthwith did flo:
But can he now geue to his folke,
with bread and flesh also?
21 Whē god heard this, he waxed wroth
with Iacob and his seede:
So dyd his indignation,
on Israell proceede.

22 Because they did not faithfully,
beleue and hope that he:
Could alwayes helpe and succour them
in their necessitie.
23 Wherfore he did commaund the cloudes,
forthwith they brake in sunder:
24 And rained wone Manna for thē to eate
a foode of mickell wonder.

The third part.

25 When earthly men with Angels foode
were fed at their request:
26 He bad the east winde blowe away,
and brought in the south west.
27 And rained won flesh as thicke as dust,
and foule as thicke as sand:
28 Which he did cast amid the place,
where all their tentes did stand.

Then

29 Then did they eate exceedingly,
and all men had their fils:
Yea moze and moze they did desire,
to serue their lustes and wils.
30 But as the meate was in their mouthes
his wzath vpon them fell:
31 And slue the floure of all their youth,
and choyse of Israell.

32 Yet fell they to their wonted sinne
and still they did him grue:
Foz all the wonders that he wzought
they would him not beleue.
33 Their daies therfore he shortened,
and made their honour bane:
Their yeares did wast and passe away
with terrours and with payne.

34 But euer when he plaged them
they sought him by and by:
35 Remembzing then he was their strength,
their helpe and God most hie.
36 Though in their mouthes they dyd but
and flatter with the Lozd: (glose
And with their tonges & in their hartes
dissembled euery wozd.

37 Foz why? their harts were nothing bent
to him noz to his trade.
Noz yet to keepe oz to perfozme
the couenaunt that was made.
38 Yet was he still so mercifull,
when they deserude to die:
That he forgaue them their misdeedes
and would not them destroy.

Yea

Yea many a time he turnd his wrath
and did him selfe anyse:
And would not suffer all his whole
displeasure to aryse.
39 Considering they were but flesh
and even as a winde:
That passeth away and cannot well
returne by his owne kinde.

¶ The fourte part.

40 How oftentimes in wildernes
did they they? Lorde prouoke?
How did they moue & stir their Lorde
to plage them with his stroke?
41 Yet did they turne agayne to sinne
and tempted God at none:
Prescribing to the holy Lord
what thinges they would have done.

42 Not thinking of his hands power,
nor of the day when he:
Delinered them out of the bondes
of the fierce enemye.
43 Nor how he wrought his miracles
as they them selues beheld:
In Egipt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into bloud:
That no man might receaue his drinke
at riuer nor at floud.
45 Nor how he sent them swarmes of
which did the sore annoy: (flies
And fild their countreyes ful of frogges
which should their land destroy.

Nor

45 Nor how he did commit their fruites
vnto the Caterpiller:
And all the labor of their handes,
he gaue to the Grashopper.
47 With hailstones he destroid their vines
so that they were all lost:
And not so much as wild fig trees,
but he consumed with frost.

48 And yet with hailestones once againe
the Lord their cattel smote:
And al the flockes and heardes like wise,
with thunderbolts full hote.
49 He cast vpon them in his ire
and in his fury strong:
Displeasure, wrath and euil spirites
to trouble them among.

℣. The v. part.

50 Then to his wrath he made a way
and spared not the least:
But gaue vn'o the pestilence
the man and eke the beast.
51 He strake also the first borne al
that vp in Egipt came:
And all the chief of men and beastes
within the tents of Ham.

52 But as for all his owne deare folke,
he did preserue and keepe:
And carped them through wilderness
euen like a flocke of shepe.
53 Without all feare both safe and sounde
he brought them out of thzall
Where as their foes with rage of sea
were ouerwhelmed all.

And

54 And brought them out into the costes
of his own holy land:
Euen to the mount which he had got
by his strong arme and hand.
55 And there cast out the heathen folke
and did their land deuide:
And in their tentes he set their tribes
of Israell to abide.

56 Yet for all this their God most high,
they stird and tempted still:
And would not keepe his testament,
nor yet obey his will.
57 But as their fathers turned backe
euen so they went astray:
Much like a bowe that would not bend,
but slipe and start away.

58 And greued him with their hill altars
with offrings and with fire:
And with their Idols vehemently,
prouoked him to ire.
59 Therwith his wrath began agayn
to kindle in his brest:
The naughtines of Israell,
he did so much detest.

☞ The. vi. part.

60 Then he forsooke the tabernacle
of Silo where he was:
Right conuersaunt with earthly men,
euen as his dwelling place.
61 Then suffered he his might and power
in bondage for to stand:
And gaue the honour of his Arke,
into his enmyes hand.

And

62 And did commit them to the swoorde,
wroth with his heritage:
63 The yong mē were devoured with fire,
maydes had no mariage.
64 And with the swoord the prieſtes alſo
did perysh euery chone,
And not a widowe left alive
their death for to bemone.

65 And then the Lord began to wake,
like one that slept a time:
Or like a valiaunt man of warre
refreshed after wine.
66 With Emeraudes in the hinder parts
he strake his enmies all:
And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and tabernacle,
of Joseph did refuse:
As for the tribe of Ephraim,
he would in no wyse chuse.
68 But chose the tribe of Jehuda
where as he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.

69 Where as he did his temple build
with sumptuously and sure:
Lyke as the earth which he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he tooke vp and brought away,
euen from the folds of sheepe.

71 As he did follow the ewes with young
the Lorde would him auaunce
To feede his people of Israell
and his inheritaunce.
72 Then David with a faythfull hart
his flocke and charge did feede:
And prudently with all his power,
did gouerne them in deede.

Deus venerunt. Psalme. lxxix. I.H.

¶ The Israelites complaine to god for the great calamitie, and oppression that they suffered when Antiochus destroyed their temple, and citie Jerusalem, desiring gods ayde against his raging tyrannye, leste gods name and religion should be contened among the heathen, whiche shoulde se them thus foyled and perysshe.

Sing this as the .xxx. Psalme.

O Lorde the Gentils wo inuade
thine heritage to spoyle:
Jerusalem an heape is made
thy temple they defoyle.
2 The bodyes of the Saintes most deare,
abroad to birdes they cast:
The flesh of them that wo thee feare
the beastes deuoure and wast.

3 Their blond throughout Jerusalem
as water spilt they haue:
So that there is not one of them
to lay their dead in graue.
4 Thus are we made a laughing stocke
almost the world throughout:
The enmies at vs iest and mocke,
which dwell our coastes about.

Wit

5 Wilt thou (O Lord) thus in thine ire
gaynst vs euer fume?
And shewe thy wrath as hote as fyre
thy folke for to consume?

6 Vpon those people powre thy fame,
which did ther neuer knowe,
All realmes which call not on thy name,
consume and ouerthrowe.

7 For they haue got the vyper hand
and Jacobs lede vtterly
His habitation and his lande
they haue left wast and voyde.

8 Beare not in minde our former faultes,
lyke spede some pitie shawe:
And ayde vs Lorde in all assaultes,
for we are weake and lowe.

9 O God that geuest all health and grace,
on vs declare thy fame:
Wey not our workes, our sinnes deface,
for honour of thy name.

10 Why shuld the wicked still alwey
to vs as people domine?
In their spot be reioyced and say,
where is their God become?

11 Require (O Lord) as thou seest good
before our eyes in sight:
Of all these folke thy seruauntes blond
which they spite in despight.

12 Recease into thy sight ryght hast
the clamours, griefe and wrong:
Of such as be in prison cast
sustayning yrons strong.

A

Thy loue and strength to celebrate,
Lord set them out of band:
Which vnto death are destinate,
and in their enmyes hand.
12 The nations which haue bene so bolde,
as to blaspheme thy name:
Into their laps with seuen folde,
repaye agayne the same.

13 So we thy folke thy pasture sheepe,
will prayse thee euermore:
And teach all ages for to keepe,
for thee like prayse in store.

Deus stetit in Synagoga. psalme. lxxxii. I.H.

The prophet declaring god to be present amongst the iudges and Magistrates, reproueth their partialitie and vnrighteousnes, and exhorteth them to doo iustice, but seeinge no amendemente, he desireth god to vndertake the matter, and execute iustice himselfe.

*Sing this as the. lxxviii. Psalme.

AMid the prayse with men of might,
the Lord himselfe did stande:
To plead the cause of truth and right
with iudges of the land.
2 How long (sayd he) will you proceede
false iudgement to awarde:
And haue respect for loue of meede
the wicked to regarde.
3 Whereas of duetye ye should defende,
the fatherles and weake:
And when the poore man doth contende,
in iudgement iustly speake.
4 If ye be wise defende the cause
of poore men in their ryghte:

And

And rid the needy from the clawes
of tyrauntes force and might.

5 But nothing will they know or learne
in paine to them I talke:
They will not see or ought discerne,
but still in darkenes walke.
For loe euen now the time is come,
that all things fall to nought:
And likewise lawes with all and summe,
of gayne are sold and bought.

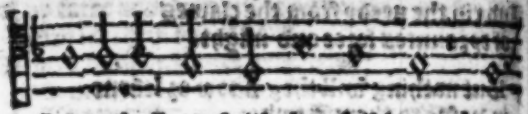
6 I had decreed it in my sight
as Gods to take you all:
And children to the most of might
for loue I did you call.
7 But notwithstanding ye shal die,
as men, and so decay:
O tirauntes I shall you destroye
and plucke you quite away.

8 Vp Lord and let thy strength be knowne
and iudge the world with might:
For why? all nations are thine owne
to take them as thy right.

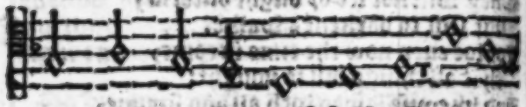
Iubilate deo omnis terra. Psal. C. I. H.

Ye exhorteth to serue the Lord who hath made vs, and to enter into his courtes & assemblies & praise hys name.

All people that on earth do dwel,



sing to the Lorde with cheerefull voyce, hym



serue with feare, his praise forth tell, come ye

before hym and reioyce

3 The Lord ye know is God in deede,
without our ayde he dyd vs make:
We are his folke he doth vs feede,
and for his sheepe he doth vs take.

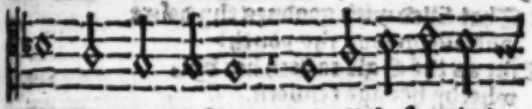
4 Oh enter then his gates with prayse,
approche with ioye his courtes vnto:
Prayse, laud, and bielle his name alwayes,
for it is seemely so to doo.

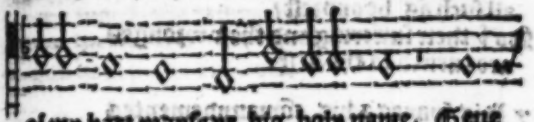
5 For why the Lorde our God is good,
his mercy is for euer sure:
His truth at all tymes firmely stood,
and shall from age to age indure.

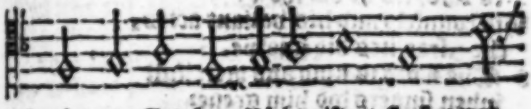
Benedic anima. Psalme Ciii. T.S.

¶ This is a psalme most excellent, wherin the Prophet doth prouoke me and Angels, & al creatures to praise the Lord for his fatherly mercy, & and deliuerance of his people from all euils, for his prouidence ouer all thinges, and the preseruation of his faythful.

Why







3 That gaue thee pardo for thy faultes,
and thee restoyd agayne:
For all thy sickenes and frayle diseases
and healp thee of thy payne.

4 That did redeme thy life frō death,
from which thou couldst not flee:
His mercy and compassion both,
he did extend to thee.

5 That filled with goodnes thy desire
and did prolong thy youth:
Like as the Egle casteth her bill,
wherby her age renueth.

6 The Lord with iustice doth repaye,
all such as be oppreſt:
So ỹ their suffering and their wronges
are turned to the beſt.

7 His wayes & his cōmaundementes
to Moyses he did show:
His counsels and his valiant actes,
the Israelites did knowe.

8 The Lord is kind and mercifull
when sinners wo him greue:
The slowest to conceaue a wrath,
and readiest to forgeue.

9 He chides vs not continually,
though we be full of strife:
Nor kepes our faultes in memory,
for all our sinnefull lyfe.

10 Nor yet according to our sinnes
the Lord doth vs regard:
Nor after our iniquities,
he doth not vs reward.

11 But as the spare is wondrous great,
twixt heauen and earth aboue:
So is his goodnes much more large,
to them that wo him loue.

12 God doth remoue our sinnes from vs
and our offences all:
As farre as is the sunne rising,
full distant from his fall.

The seconde part.

13 And looke what pitie parentes beare
vnto their children beare:
Like pitie beares the Lord to such
as worship him in feare.
14 The lord ✠ made vs knowes our shape,
our mould and fashion tuft:
How weake and frail our nature is,
and how we be but dust.

15 And how the time of mortall men,
is like the withering hay:
Or like the floure right faire in feeld,
that fades full sone away.
16 Whose glosse & beauty stormy windes
do vtterly disgrace:
And make that after their assaultes,
such blossoms haue no place.

17 But yet the goodnes of the Lord
with his shall euer stand:
Their childrens children do receaue
his rightousnes at hand.
18 I meane which keepe his couenaunt
with all their whole desire:
And not forget to doo the thing,
that he doth them require.

19 The heauens hie are made the seate
and footestoole of the Lord:
And by his power imperiall,
he gouerneth all the world.

10 Ye Angels which at great in power
prayse ye and blesse the Lorde
Which to obey and do his will,
immediatly accorde.

11 Ye noble host and ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
12 Ye all his workes in every place,
prayse ye his holy name:
My hart, my mind, and eke my soule
prayse ye also the same.

In exitu Israel. Psalm. Cxiiii. W.w

¶ How the Israelites were delivered out of Egypt, and of the wonderfull miracles that God shewed at that time: which put us in remembrance of Gods great mercyes towards his children, and of our unthankfulnes for the same.

Sing this as the xxviii. Psalme.

When Israell by Gods addres
from Pharoes land was bent:
And Jacobs house the straungers lese
and in the same traine went.
2 In Juda God his glory shewed,
his holinesse most bright:
So did the Israelites declare,
his kingdome, power, and might.

3 The sea it saw, and sodenly,
as all amased did flee:
The roaring streames of Jordans flood
recaled backwardly.
4 As rams afrayd the mountaines skipt,
their strength did them forsake:
And as the sely trembling lambes,
their tops did want and shake.

5 What ayld the sea as all amasde,
so sodenly to flye?
Ye rolling waues of Jordans flood,
why ran ye backwardly?
6 Why skoke ye hils as rāmes afraid?
why did your strength so shake?
why did your tops as trēbling lambes,
for feare quiuer and quake?

7 O earth confes thy soueraine Lorde,
and dread his mighty hand:
Before the face of Jacobs God,
feare ye both sea and lande.
8 I meane ye god which frō hard rocks
both cause many floudes appeare:
And from the stony flint both make,
gush out the fountaines cleare.

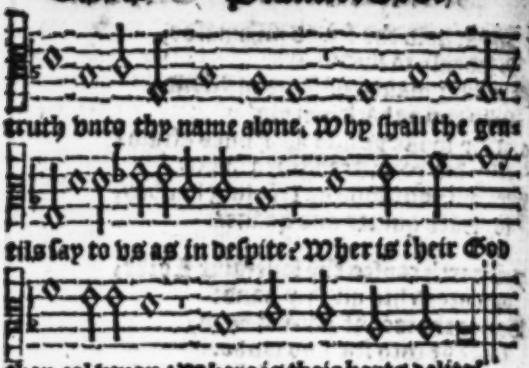
Non nobis domine. Psal. Cxv. W. W.

The prayer of the faythful, oppressed by Idolatrous tirantes, against whom they desire that god would succour them: for alwaye as there is no comparison betweene him and their false god, or Idols, trusting most constantly that God will preserue them in this their nede, seing that he hath adopted, and receaued them to his fauour, promising finally that they will not be vnmindfull of so great a benefite, if it woulde please God to heare their prayer, and deliuer them by his omnipotent power.

NOt vnto vs (O Lord) I say to

vs geue none: But geue al prayse of grace and

truth



truth vnto thy name alone. Why shall the gen-
tils say to vs as in despite: Wher is their God
they cal vpon? Where is their harts delite?

3 Doutles our soueraigne God
in heauen sitteth on hie:
And worketh what him liketh best
for all thinges wo can he.
4 But their Idols and Gods,
before whom they wo stand
Siluer or golde they are at most,
the worke euen of mans hand.

5 A mouth they haue speachles,
not mouing tong or lippes
And eyes they haue, but see no whit,
no more then wo dead chippes.
6 Eares they haue, and heare not
as wo the eares of man:
A nose also, but to no vse,
for smell nothing they can.

7 Both handes and feete they haue
in forme there is no lacke:
But neither touche nor go they can
nor yet with their nose make.

Lyke

8 Like vnto them shalbe,
the forgers that the frame:
And likewise such are no les mad,
which cal vpon their name.

9 But thou, O Israell,
in God put confidence:
For to all such an ayde he is,
a buckler and defence.
10 And thou tribe of Aaron,
in God put confidence:
For to all such an ayde he is,
a buckler and defence.

11 All ye that feare the Lord
in God put confidence:
For to all such an ayde he is,
a buckler and defence.
12 The lord hath vs in mind,
and will vs bielle eche one:
The house I meane of Israel,
and the tribe of Aaron.

13 And bles will he all them,
that feare the Lord in deede:
As well the weake as them of strength
which seke to him in neede.
14 With graces manifolde
the Lord will all you bielle:
As wel your sede as you your selues,
with plenty and encreale.

15 For ye are deare to him,
that Lord is ouer all:
Which made both heaue and the earth,
and things both great and small.

The

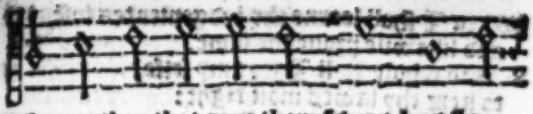
26 The heauens are the Lordes,
as his own dwelling place:
But vnto men the earth he geues
theron to runne their race.

27 Surely they that are dead,
shall neuer prayse the Lord:
Nor such as in their graue are layd,
shall therunto accorde.
28 But we that do here line,
shall thanke the Lord alwayes:
With hart & mouth, sing thanks wil
likewise all you him prayse. (we,

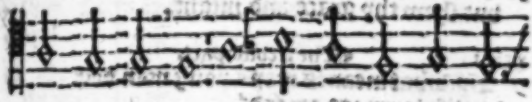
Beati immaculati. Psalme. Cxix. W. W.

¶ In this Psalme is contayned an exquisite art, and a wonderful vehemency in setting forth the prayses of gods lawe: wherin the Prophet cannot sufficiently expres himself, nor sufficiently expres the affection which he beareth therunto: adding moreouer many notable complaintes and consolations, wherfore it is meete that all the faythful haue it alway both in hart & mouth, and in the Ebrue euery .viii. verses begin with one letter of the Alphabet.

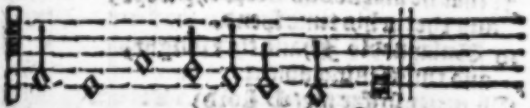
Blessed are they that perfecte are and
pure in minde and hart. Whose lines and con-
uersation from Gods lawes neuer start. Bles-



sed are they that geue them selues hys sta-



tutes to obserue. Seking the Lorde withal



their hart, and neuer from him swarue.

3 Doubtles such men go not astray,
nor vse no wicked thing:
Which stedfastly walke in his pathes,
without any wandring.
4 It is thy will and commaundement,
that with attentiue heede:
Thy noble and deuine preceptes,
we learne and keepe in deede.

5 Oh would to God it might thee please,
my wayes so to addres:
That I might both in hart and voyce
thy lawes kepe and confes.
6 So should no shame my life attaint,
whilst I thus set myne eyes:
And bend my minde alwayes to muse,
on thy sacred decrees.

7 Then will I praise with vpright hart
and magnifie thy name:

When I shall learne thy iudgementes iust
and likewise prone the same.
8 And wholy will I geue my selfe,
to kepe thy lawes most right:
Forsake me not for ever Lord
but shew thy grace and might.

BETH ¶ The second part.
9 By what meanes may a yong man best
his life learne to amend?
If that he marke and kepe thy word,
and therin his time spend.
10 Vnfaynedly I haue thee sought,
and thus seking abide:
Oh neuer suffer me (O Lord)
from thy preceptes to slide.

11 Within my hart and secret thoughtes,
thy wordes I haue hid full:
That I might not at any time,
offend thy godly will.
12 We magnifie thy name, O Lord,
and prayse thee euermore:
Thy statutes of moste worthy fame,
O Lord teach me therfore.

13 My lippes haue neuer ceast to preach,
and publishe day and night:
The iudgementes all, which did procede
from thy mouth full of might.
14 Thy testimonyes and thy wayes,
please me no lesse in deede:
Then all the treasures of the earth
which worldlings make their meede.

15 Of thy preceptes I will still muse,
and therto frame my talke:

As

Is at a marke so will I ayme
thy wayes how I may walke.
16 Wy onely toy shalte so fixt,
and on thy lawes so set:
That nothing can me so farre blinde,
that I thy wordes forget.

GIMEL. The thyrde part.

17 Graunt to thy seruaunt now such grace
as may my life prolong:
Thy holy worde then will I keepe,
both in my hart and tong.
18 Mine eyes which were dim & shut vpp
so open and make bright:
That of thy lawe and meruelous workes,
I may haue the cleare sight.

19 I am a straunger in this earthe,
wandring now here now there:
Thy word therfore to me disclose,
my footesteps for to cleare.
20 Wy soule is rauished with desire,
and neuer is at rest:
But seekes to know the thy iudgementes hye
and what may please thee best.

21 The proud men and malicious,
thou hast destroyd eche one:
And cursed are such as doo not
thy hestes attend vppon.
22 Lord turne me from rebuke and shame
which wicked men conspire:
For I haue kept thy couenauntes,
with zeale as hote as fire.

23 The Princes great in counsell sate,
and did agaynst me speake;

But

But then thy seruaunte thought how he,
thy statutes might not breake.
24. For why? thy couenaunte are my ioy,
and my great hartes solace:
They serue instede of counsellers,
my matters for to passe.

DALETH 30 The fourth parte.

25 I am alas, as brought to graue,
and almost turnde to dust:
Restore therfore my life againe,
as thy promise is iust.
26 My wayes when I acknowledged
with mercy thou didst heare:
Here now ensiones, and me instruct,
thy lawes to loue and feare.

27 Teach me once throughly for to knowe
thy precepte and thy lore:
Thy workes then will I meditate,
and lay them vp in store.
28 My soule I feele so sore oppresse,
that it melteth for griefe:
According to thy worde therfore
haste Lord to send releefe.

29 From lying and deceitfull lippes,
let thy grace me defende:
And that I may learne thee to loue,
thy holy law me sende.
30 The waye of truth both straight & sure
I haue chosen and founde:
I set thy iugement me before,
which kepe me safe and sounde.

31 Sithen then, O Lord, I fixt my selfe
thy couenaunte es to embrace:

Let

Let me therfore haue no rebuke,
nor checke in any case.
31 Then will I runne with ioyfull chere
where thy word wyll me call:
When thou hast tendred my hart at large,
and rid me out of thrall.

33 Instruct me Lord in the right trade
of thy statutes deuine:
And it to keepe, euen to the end,
my hart will I incline.
34 Geuine me the knowledge of thy law,
and I shall it obey:
With hart and mynd, and all my mythe,
I will it keepe, I say.

35 In the right pathe of thy precepts,
guide me Lord, I require:
None other pleasure wo I wythe,
nor greater thing desire.
36 Incline my hart thy lawes to keepe,
and couenauntes to embrace:
And from all filthy auarice
Lord sheeld me with thy grace.

37 From vayne delites and worldly lustes
turne backe myne eyes and sight:
Geue me the spirit of life and power
to walke thy wayes a ryght.
38 Confirme thy gracious promise Lord,
which thou hast made to me:
Which am thy seruaunt, and doo loue
and feare nothing but thee.

39 Reproche and shame which I so feare
from me, O Lord expell:

For thou wolt iudge with equitie,
and therin wolt excell.
40 Behold my hartes desire is bent,
thy lawes to keepe for aye:
Lord strengthen me so with thy grace,
that it performe I may.

VAV The .vi. part.

41 Thy mercies great and manifolde
let me obtaine, O Lorde:
Thy saving health let me enioy,
according to thy worde.
42 So shal I stop the slaunderous mouthes
of lewd men and vniust:
For in thy faithfull promises,
standes my comfort and trust.

43 The word of truth within my mouth
let euer still be prest:
For in thy iudgements wonderfull,
my hope doth stand and rest.
44 And while that breath with in my brest
doth naturall life preserue:
Yea till this world shalbe dissolued,
thy law will I obserue.

45 So walke will I, as set at large
and made free from all dread:
Because I sought how for to keepe
thy preceptes and thy read.
46 Thy noble actes I will describe
as things of most great fame:
Euen before kings I will them blase,
and shrinke no whit for shame.

47 I will reioyce then to obey
thy worthy hest and will:

Which.

which euermore I haue loued best,
and so will loue them still.
48 My handes will I lift to thy lawes
which I haue dearly sought:
And practise thy commaundementes,
in will, in deds, and thought.

RAIN (Thezyii. parte.

49 Thy promise which thou madest to me
thy seruaunt Lord remember:
For therin haue I put my trust,
and confidence for euer.
50 It is my comfort and my lot,
when troubles me assaile:
For were my life not by thy word
my life would soone me fayle.

51 The proud, and such as God contemne
still made of me a scorne:
Yet would I not thy law forsake,
as he that were forlorne.
52 But cald to mind lord, thy great workes
shewd to our fathers old:
Wherby I felt thy ioy surmount,
my griefe an hundreth fold.

53 But yet alas, for feare I quake,
seing how wicked men:
Thy law forsooke, and did procure
thy iudgement: who knoweth when?
54 And as for me I framed my songes,
thy statutes to exalt:
When I among the straungers dweit,
and thoughtes gan me assalt.

55 I thought vpon thy name, O Lord,
by night when other sleepe:

As for thy law, also I kept,
and euer will it keepe.
56 This grace I did obtaine, because
thy couenaunt es swete and deare:
I did embrace and also keepe
with reuerence and with feare.

57 O God which art my part and lot,
my comfort and my staye:
I haue decreed and promysed,
thy lawes to keepe alwaye.
58 Wyne earnest hart did humbly sue
in presence of thy face:
As thou therfore hast promysed,
Lord graunt me of thy grace.

59 My life I haue examined
and tride my secret hert:
Which to thy statutes caused me,
my feete straight to conuert.
60 I did not stay nor linger long,
as they that slouthfull are:
But haistely thy lawes to keepe,
I did my selfe beware.

61 The cruell bandes of wicked men
haue made of me their pray:
Yet would I not thy lawes forget,
nor from thee go astray.
62 Thy rightrous iudgement towarde me
so great is and so hye:
That euen at midnight will I ryse,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their hart:

and

And neyther will for loue nor dread,
from thy commaundements start.
64 Thy mercies (Lord) most plenteously
wo all the world fulfill:
Oh teach me how I may obey
thy statutes and thy will.

TETH ☞ The.ix.part.

65 According to thy promyse Lorde
so hast thou with me delt:
For of thy grace in sundry sortes,
haue I thy seruaunt felt.
66 Teach me to iudge alwayes aright,
and geue me knowledge sure:
For certaynly beleue I wo,
that thy preceptes are pure.

67 Yet thou dyddst touch me with thy rod,
I erred and went astray:
But now I kepe thy holy word,
and make it all my stay.
68 Thou art both good and gracious
and geuest most liberally:
Thy ordinaunces how to keepe,
therfore, O Lord, teache me.

69 The proud & wicked men haue forged
against me many a lye:
Yet thy commaundements still obserue,
with all my hart will I.
70 Their hartes are swolne with worldlye
as grease so are they fat:
But in thy lawe wo I delite,
and nothing seeke but that.

71 Oh happie time, may I well say,
when thou dyddst me correct.

For as a guide, to learne thy lawes,
thy rodes did me direct.
72 So that to me thy word and law
is dearer manifolde:
Then thousandes great of siluer and golde,
or ought that can be tolde.

73 Being thy handes haue made me Lord
to be thy creature:
Graunt knowledge likewise how to learne
to put thy lawes in vre.
74 So they that feare thee shall reioyce
when euer they me see:
Because I haue learnde by thy word
to put my trust in thee.

75 Whē with thy rods the world is plagd
I know the cause is iust:
So when thou didst correct me Lord
the cause iust nedes be must.
76 Now of thy goodnes I thee pray
some comfort to me sende:
As thou to me thy seruaunt hetetl
so from all ill me shende.

77 Thy tender mercies poure on me,
and I shall surely liue:
For ioy and consolation both
thy lawes to me doth geue.
78 Confusid the proud, whose false pretēce
is me for to destroy:
But as for me thy heestes to know
I will my self employ.

79 Who so with reuerence doo thee feare
to me let them retire:

And

And such as doo thy couenants know
and them alone desire.
80 My hart without all wauering
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.

81 My soule doth kaynt and ceaseth not
thy sauing health to craue:
And for thy wordes sake still I trust
my hartes desire to haue.
82 Mine eyes two faile with looking for
thy worde, and thus I say:
Oh when wilt thou me comfort Lorde?
why doest thou thus delay?

83 As a skin bottell in the smoke
so am I partcht and dride:
Yet will I not out of my hart,
let thy commaundements slide.
84 Alas how long shall I yet liue,
before I see the houre:
That on my foes which me torment,
thy vengeaunce thou wilt powre?

85 Presumptuous mē haue digged pits,
thinking to make me sure:
Thus contrary against thy lawe
my hurt they doo procure.
86 But thy commaundements are all true
and causeles they me greue:
To thee therefore I doo complaine,
that thou mightest me relieue.

87 Almost they had me cleane destroyd
and brought me quite from ground:

Yet by thy statutes I abode,
and therin succor found.
88 Restore me Lord againe to life,
for thy mercyes excell:
And so shall I thy couenaunte keepe,
till death my life expell.

LAMED The.xii.part.

89 In heauens lord where it most dwel
thy word is stablished sure:
And shall for all eternitie:
fast grauen there endure.
90 From age to age thy truth abides,
as with the earth witnesse:
Whose groundworke thou hast laid so
as no tong can expresse. (sure

91 Euē to thys day we may well see
how al things persewere:
Accoarding to thy ordinaunce,
for all thinges thee reuere.
92 Had it not bene that in thy lawe,
my soule had comfort sought:
Long time yer now in my distresse:
I had bene brought to nought.

93 Therfore will I thy precepte ayre,
in memorie keepe fast:
By them thou hast my life restord
when I was at last cast.
94 No wight to me can title make,
for I am onely thine:
Saue me therfore, for to thy lawes,
mine eares and hart incline.

95 The wicked men wo seeke my bane
and therto lie in waite:

But

But I the while considered
thy noble actes and great.
96 I see nothing in this wide world
at length which hath no end:
But thy commaundement and thy word
beyond all end extend.

97 What great delire and feruent loue,
do I beare to thy lawe?
All the day long my whole deuise,
is onely on thy lawe.
98 Thy word hath taught me farre to passe
my foes in policie:
For still I keepe it as a thing
of most excellency.

99 My teachers which did me instruct
in knowledge I excell:
Because I doo thy couenaunts keepe
and them to others tell.
100 In wisedome I do passe also
the auntient men in deede:
And al bycause to keepe the lawes
I held it ay best reede.

101 My feete I haue refrayned eke
from euery cruell way:
Because that I continually
thy worke might keepe, I say:
102 I haue not swarued frō thy iudgemēts
nor yet shronke any dell:
For why? thou hast taught me therby
to liue godly and well.

103 Oh Lord, how swete vnto my taste
find I thy wordes alway:

Doubtles

Doubtles no hony in my mouth,
feels ought so sweete I may:
104 Thy lawes haue me such wisedome (learnd
that vtterly I hate
Ill wicked and vngodly waies,
in euery kinde or rate.

105 Euen as a lanterne to my feetes
so doth thy word shine bright:
And to my pathes where euer I go
it is a flaming light.
106 I haue both swore & will performe
most certeinly doubtles:
That I will keepe thy iudgementes iuste,
and them in life expresse.

107 Affliction hath me sore oppressed,
and brought me to deathes doore:
O Lord, as thou hast promised,
so me to life restore.
108 The offring which with hart & voice
most frankly I thee geue:
Accept and teach me how I may
after thy iudgements liue.

109 My soule is aye so in my hand
that daungers it assaile:
Yet doo I not thy law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets
to catch me at a bray:
Yet did I not from thy preceptes,
once swerue or go astray:

111 Thy law I haue so claymed alway
as mine owne heritage:

And

And why? for therin I delite,
and set my whole courage.
112 For enermore I haue bene
thy statutes to fulfill
Euen so likewise vnto the end,
I will continue still.

SAMECH ☞ The.xv.part.

113 The crafty thoughts & double hart
I doo alwaies detest:
But as for thy law and precepts,
I loued them euer best.
114 Thou art my hid and secret place
my shield of strong defence:
Therfore haue I thy promises,
lookt for with pacience.

115 Go to therfore ye wicked men,
depart from me anone:
For the commaundements will I keep
of God my Lord alone.
116 As thou hast promised so performe
that death me not assaile:
Nor let my hope abuse me so,
that through distrust I quaile.

117 Vphold me and I shall be safe,
for ought they doo or say:
And in thy statutes pleasure take,
will I both night and day.
118 Thou hast trode such vnder thy feete
as doo thy statutes breake:
For nought auayleth their subtiltye,
their counsell is but weake.

119 Like dros thou castest the wicked out
where euer they be or dwell:

Ther-

Therfore can I, as thy statutes
loue nothing halfe so well.
120 My flesh alas, is taken with feare
as though it were benomde:
For when I see thy iudgementes strayte
I am as one astonde.

121 I doo the thing that lawfull is,
and geue to all men right:
Resigne me not to them that would
oppresse me with their might.
122 But for thy seruaunt surety be,
in that thing that is good:
That proud men geue me not the foyle
which rage as they were wood.

123 Mine eyes with waiting are now blind
thy health so much I craue:
And eke thy righteous gramile Lord,
wherby thou wilt me saue.
124 Intreat thy seruaunt louingly
and fauour to him shewe:
Thy statutes of most excellency,
teache me also to know.

124 Thy humble seruaunt (Lord) I am,
oh graunt me to vnderstand:
How by thy statutes I may knowe
best what to take in hand.
126 It is now time, Lord, to begin,
for truth is quite decaid.
Thy law like wise they haue transgrest,
and none against them said.

127 This is the cause wherfore I loue
thy lawes better then golde:

Or iewels fine which are ffounde
most costly to be solde.
118 I thought thy precepts all most taste
and so them laid in holde:
All craftye and malicious wayes
I doo abhorre therfore.

119 Thy couenaunttes are most wonderfull
and full of thinges profound:
Wy soule therfore doth kepe them sure
when they are trulie and sounde.
130 When men firste entre into thy wordes
they finde a light most cleare:
And very idiots vnderstande
when they it read or heare.

131 For thy I haue both gaped & breathed
to know thy commaundements:
That I might guide my selfe therby
I sought what thing it ment.
132 With mercy and compassion Lorde
behold me from aboue:
As thou art wont to be holde such
as thy name feare and loue.

133 Direct my footesteps by thy word
that I thy will may know:
And neuer let iniquitie,
thy seruaunt ouerthrowe.
134 Frō slaūderous tongs & deadly harmes
preserue and kepe me sure
Thy precepetes then I will obserue,
and put them eke in vre.

135 Thy countenaūce which both surmoūte
the shine in his bright hew:

Let

Let shine on me: and by thy lawe
teach me what to eschewe.
136 Out of mine eies great floudes gush out
of weery teares and reil:
When I behoilde how wicked men
thy lawe kepe neuer a deale.

137 In euery point, Lord, thou art iuste,
the wicked though they grudge:
And when thou doost sentence pronounce,
thou art a righteous iudge.
138 To render right and iuste from gutte
are two chiefe pointes and hie:
And such as thou hast in thy lawe
commaunded vs stratitly.

139 With zeale and wrath I am consumde
and euen pined away:
To see my foes thy wordes forget,
for ought that I can say.
140 So pure and perfect is thy worde,
as any hart can deeme:
And I thy seruaunt nothing more
doo loue or yet esteeme.

141 And though I be nothing set by
as one of base degree:
Yet doo I not thy hestes forget
nor shrincke away from thee.
142 Thy righteoulnes, Lord is most iuste,
for euer to endure:
Also thy lawe is truth it selfe
most constant and most pure.

143 Trouble and griefe haue seased on me,
and brought me wondrous low:

Yet

yet doo I still of thy precepts
delite to heare and know.
144 The rightoousnes of thy iudgements
doo last for euermore:
Then teach thou me, for euen in them
my life lieth vp in store.

KOPH. The.xx.part.

145 With feruent harte I calle and crye,
now aunswere me, O Lord:
That thy commaundements to obserue
I may fully accord.
146 To thee, my God, I make my suite
with most humble request:
Saue me therfore, and I will kepe,
thy precept and thy hest.

147 To thee I crye euen in the morne,
before the daye ware light:
Because that I haue in thy wordes
my confidence wholy plight.
148 Mine eies preuet the watch by nights
and yet they call, I wake
That by dealing of thy word
I might some comfort take.

149 Encline thyne eares to heare my voice
and pitie on me take:
As thou wall wont to iudge me Lord,
least like me shouldst forsake.
150 My foes draw neare and do procure
my death maliciously:
Which from thy law are farre gone backe
and strayd from it leudly.

151 Therfore, O Lord, approch thou nere,
for needs doth so require.

And

And al thy preceptes pure they are,
then helpe I ther desire.
152 But thy commaūdements I haue learnd
not now, but long ago:
That they remaine for euermore,
thou hast them grounded so.

153 My trouble and affliction,
consider and behold.
Deliuer me, for of thy lawe
I euer take fast hold.
154 Defend my good and righteous cause,
with spede me succor sende:
From death as thou hast promised,
Lord keepe me and defende.

155 As for the wicked far they are
from hauing health and grace:
Wherby they might thy statutes know,
they enter not the trace.
156 Great are thy mercies, Lord, I graūt,
what tong can them attaine:
And as thou hast me iudged yet now,
so let me like obtaine.

157 Though many men did trouble me
and persecute most sore:
Yet from thy lawes I neuer shronke
nor went a wrye therfore.
158 And truth it is, for griefe I die
when I these traytors see:
Because they keepe no whit thy words
nor yet seeke to know thee.

159 Behold, for I doo loue thy lawes
with hart most glad and faine:

Thou art good and gracious Lord,
restore my life agayne.

160 What thy mouth hath decree, must be
and so it hath bene euer:
Thy righteous iudgementes are also
most true and decay neuer.

SCHIN. 85 The xxi. parte.

161 Princes hath sought by cruelty
causeles to make me cronth:
But all in vayne, for of thy word
the feare did my hart touch.

162 And certainly I am glad of thy word:
I was more merry and glad
Then he that findeth spoyles and prayse
great store and plenty had.

163 As for all lies and falsitie,
I hate most and detest:
For why? thy holy law
aboue all thinges I loue best.

164 Seuen times a day I praise thee Lord
singing with hart and voice:
Thy righteousnesse and wonderfull
so cause me to reioyce.

165 Great peace & rest shall all such haue
which loo thy statutes loue:
No daunger shall their quiet state
impeire or once remoue.

166 Whilst onely health and comfort Lord,
I looke for at thy hand:
And therfore haue I done those thinges,
which thou didst me commaund.

167 Thy lawes haue bene my exercise
which my soule most desired:

So much my love to them was bent,
that nought elis I requir'd.
168 Thy statutes and commaundements
I kept thou knowest aright:
For all the things that I have wrought,
are present in thy sight.

169 O Lord, let my complaint and cry
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.
170 Mine humble supplication,
toward thee, let finde access:
And graunt me Lord deliueraunce,
for so is thy promes.

171 Thē shal my lippes thy praises speake
after most ample sort:
When thou thy statutes hast me taught,
wherin standes all my comfort.
172 My tong shall sing & preach thy word
and on this wise say shall:
Gods famous actes and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseche
and spedely me saue:
For thy commaundementes to obserue
chosen, O Lord, I haue.
174 Of thee alone, Lord I crane health,
for other I know none:
And in thy law and nothing elis,
I doo delite alone.

175 Graunt me therfore long daies to liue
thy name to magnifie:

And

and of thy iudgements mercifully
let me thy fauour trie.
176 For I was lost and went astray
much like a wandring sheepe:
Oh seke me, for I haue not faulde
thy commaundmentes to kepe.

Ad dominum. Psalm. Cxx. T. S.

The prayer of Dauid being now banyshed among the Barbarous people of Arabia, by the false reportes of enuious slaunderers. And therefore he lamenteth hys longe abode amonge those infidels, who were geuen to all kyndes of wickednesse and contention.

IN trouble and in thrall, vnto
the Lord I call: And he with me conuerse.
Deliuer me (I say) from lyers lippes al-
way, and tong of false reporte.

4 What vantage or what thyng,
Getteſt thou thus for to fyng
Thou falſe and flattering tong?
5 Thy tong doth hurt I wene,
No leſs then arowes kene,
Of hote conſuming fire.

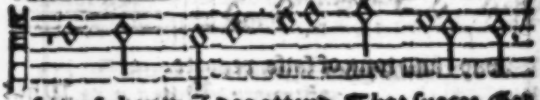
6 Alas to long I ſlacke,
Within theſe tentes ſo blacke
Which kedars are by name,
By whom the flocke elect,
And all of Iſaackes ſect,
Are put to open ſhame.

7 With them that peace did hate,
I came a peace to make,
And ſet a quiet life:
8 But when my word was told
Cauſeles I was controld,
By them that would haue ſtrife.

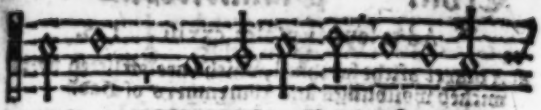
Leuaui oculos. Pſal. Cxxj. W. W.

The Prophet ſhewed by his own example that the faithful ought to looke for al their ſuccor of god alone, who will gouerne and geue good ſucces to all their godly enterpriſes.

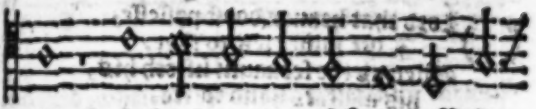
Lift mine eies to Sion hill,



from whence I doo attend. That ſuccor God
me



me sende. 2 The mighty God me succour



will, whiche heauen and earth framed. And

all things therein named

3 Thy foote from slip he will preserue,
And will thee safely keepe:
For he will neuer sleepe.
4 Lo he that doth Israell conserue,
No sleepe at all can him catch:
But his eies shall euer watch.

5 The Lord is thy warrant alwaie,
The Lord eke doth thee couer.
As at thy right hand euer.
6 The sunne shall not thee parche by day
Nor the moone, not halfe so bright,
Shall with cold thee hurt by night.

7 The Lord will keepe thee frō distres,
And will thy life sure saue:
Yea thou also shalt haue
8 In all thy dutines good successe,
Where euer thou goest in or out,
God will thy things bring about.

Ad te leuaui psalm. cxxiii. T. S.

A prayer of the faythfull, which are afflicted by the wicked worldlings and contemners of God.

They sing this as the xxiii. Psalme.

O Lord that heauen doost possesse,
I lift mine eies to thee:
Euen as the seruaunt lifteth his,
his masters hand to see.

2 As handmaides watch their maistres
some grace for to achieue: (hands
So we beholde the Lord our God,
till he doo vs forgeue.

3 Lord graunt vs thy compassion,
and mercy in thy sight:
For we be filled and ouercommen
with hatred and despight,

4 Our mindes be stuffed to great rebuke,
the rich and worldly wise,
Doo make of vs their mocking stocke,
the proud doo vs despise.

Nisi quia dominus. psal. cxxiiii. W. W.

The people of God being deliuered out of a great danger, acknowledge not to haue escaped by their own power, but through the fauour of God, and therein how great perill they were.

Now Israell may say and that
truly, if that the Lord had not our cause maintend

teynde. 2. If that the Lord had not oure ryghs
tefteind, when all the world against vs furious
ly, made their vprors, & sayd we should al die.

3 Now long a go,
they had deuoured vs all:
And swalowed quicke
for ought that we could deme
Such was their rage,
that none might well esteme.
4 And as the flouds,
with mighty force doo fal,
So had they now
our life euen brought to thrall.

5 The raging streames
most proud in roaring noyse:
Had long a go
ouerwheimd vs in the deepe:
6 But loued by God
which doth vs safely keepe,
From bloudy teeth,
and their most cruell voice
Which as a pray
to carry vs would reioyce.

7 Euen as the birde,
out of the fowlers grenne
Escapeth away:
right so it fareth with vs;
Broke are their nets,
and we haue escaped thus;
8 God that made heauen
and earth is our helpe then:
His name hath saued
vs from these wicked men.

Qui confidunt. Psalme. CXXV. R. W.

¶ In this psalme the congregation of the faithfull are meruelously defended by the mighty power of god, so that he is their protector and defender, & as for the rod of the vngodly, he breaketh it to their vtter confusion.

¶ Sing this as the .x commaundementes.

THose that doo put their confidence,
Vpon the Lord our God onely
And flee to him for his defence,
In al their neede and miserie,
Their faith is sure, firme to endure,
Grounded on Christ the corner stone:
Moued with no ill, but standeth still,
Stedfast like to the Mount Sion.

And as about Hierusalem,
The mighty hils doo it compasse,
So that no enemie commeth to them,
To hurt that rowne in any case,
So god in deede in euery neede,
His faithful people doth defend:
Standing them by, assuredly,
From this time forth world without end.

Right wise & good is our Lord god
And will not suffer certainly:

The

The sinners and vngodlyes rod,
To tary vpon his familie.
Least they also, from God should go,
Falling to sinne & wickednes:
O Lorde defend, world without ende,
Thy Christen flocke through thy goodnes.

O Lord we good to Christians all
That stedfast in thy worde abide:
Such as willingly from God fall,
And to false doctrine daily slide:
Such will the Lord scatter abroade,
With hipocrites throwne down to hell
God will them send, paines without ende,
But Lorde graunt peace to Israell.

Glory to God the father almight,
And to the sonne our Saniour:
And to the holy ghost, whose light
Shine in our harts and vs succour.
That the right way, from day to day
We may walke and him glorifie:
With harts desire all that are here,
Worship the Lord and say. Amen.

Nisi dominus. Psalme. cxxvii. W. W.

It is not mans wit, power, or labor, but the free goodnes of God that geueth riches, preserueth townes & countreyes, graunteth nourishment and children:

Sung this as the Lordes prayer.

Except the Lord the house do make,
And therunto doo set his hand:
What men doo build it can not stand,
Likewise in vaine men vndertake,
Cities and holdes to watche and ward
Except the Lord be their safegard.

Though

2 Though ye rise early in the mozning
And so at night go late to bed,
Feding full hardly with browne bread,
Yet were your labour lost and wozne.
But they whom God doth loue and keepe
Receaue all things with quiet sleepe.

3 Therfoze marke well, whē euer ye see
That men haue heyres to enioy their land,
It is the gift of Gods own hand:
Foz God him selfe doth multiply,
Of his great liberalitie,
The blessing of posteritie.

4 And when the children come to age
They grow in strength and actiuenes,
In person and in comelines:
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flieth not so swift, noz doth like harme.

5 Oh wel is him that hath his quiuer
Furnished with such artillery:
Foz when in perill he shalbe,
Such one shall neuer shake noz shiuer,
When that he pleadeth before the iudge,
Against his foes which beare him grudge.

Beati omnes. Psalme. Cxxviii. T.S.

He describeth the prosperous estate of the that be maried in the feare of God, ioyning with all the promises of gods blessings to al them that liue in this honourable estate, according to his cōmandements.

*Sing this as the. cxxxvii. Psalme.

BLessed art thou that fearest God,
and walkest in his way:
2 Foz of thy labour thou shalt eate,

happy

happy art thou (I say)
3 Like fruitfull vines on thy house syde,
so doth thy wife spring out:
Thy children stand like olive plantes
thy table round about.
4 Thus art thou blest that feareſt God
and he shall let thee see:
5 The promised Jerusalem
and his felicitie.
6 Thou shalt thy childrens children see,
to thy great ioyes increase:
And likewise grace on Israell,
prosperitie and peace.

Sepe expugnaue. Psalme. cxxix.

He admonisheth the church to reioyce, though it haue bene afflicted in al ages, for God will deliuer it: & the enemies, for all their glorious shewe, shall sodenlye be destroyed,

O Israell
thys may now be the songe
Euen from my youth
my foes haue oft me noyde:
2 A thousand emiis,
since I was tender and young:
They haue me wrought,
yet was I not destroyed.
3 As yet I beare
the markes in bone and skinne:
That one would thinke
that the plowmē with their plowes
Upon my backe
haue made their balkes far in:
For like plowed ground,
euen so haue I long furrowes.

But

4 But yet the Lord,
which doth all thinges iustly,
Hath cut the ropes,
and so staied the wickeds rage.
5 Euen so shall all
such perish shamefully,
Which hate Sion,
or wish it any domage.

6 All such men shall,
be like the grasse that groweth
Upon the walles,
or toppes of houses most his
Which sodenly
or ane be ware withereth:
So that no fruite,
on such herbes can gathered bee.

7 Neuer man sawe
that any mower mowed
Such grasse as that,
or therof his hand did fill:
Much lesse that he,
which glaneth of that is sowed,
Under his arme
bare something his house vntill

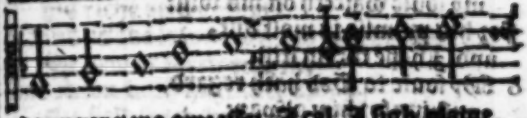
8 Nor yet that he
that passeth by that waye,
Saith to the repers,
God saue you, or god speede,
No, no man doth
wish them good lucke I say,
Or pray that God,
would ley their worke graunt them meede.

De

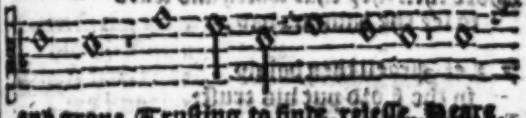
De profundis. Psalm. cxxx. V. VI.

An effectuous prayer of him that for his sinnes had sustained great afflictio, and notwithstanding by faith trusteth, and assureth himselfe to obtaine mercy and forgevenes of his sinnes, and accordingly beginneth to renounce from all evills.

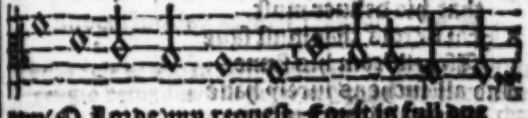
Out of the deepe I make my mone, with



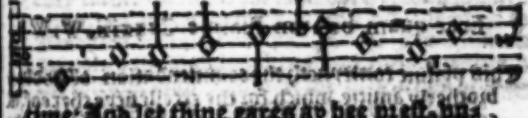
daungerous me oppresse. I call, I sigh, plaine,



and grone, Trusting to finde releefe. Heare



now (O Lorde) my request, For it is full due



time: And let thine eares ay bee vpen, and

to this prayer mine.

3 O Lord our God if thou lookye
our sinnes and them perusse,
Who shall then escape, and say,
I can my cause excuse?
4 But Lord thou art mercifull,
and turnest to vs thy grace
That we with hartes most carefull
should feare before thy face.

5 In God I put my whole trust,
my soule waiteth on his will:
For his promise is most full,
and I haue therin stil.
6 My soule to God hath regard,
waiting for him alway:
More then they that watch and ward
to see the dawning day.

7 Let Israell then hope
in the Lord put his trust:
For he is that God of mercye,
that his deliuer must.
8 For he it is that must saue
Israell from his sinne:
And all suche as surely haue
their confidence in him.

Ecce quam bonum. Psalme. CXXXIII. V.

This psalme conteyneth the commendation of godly brotherly amitie, which for the excellencye thereof is compared to the most precious oile, wherewith the priestes onely and instrumentes of the Tabernacle were annointed.

Sing this as the. CXXVII. Psalme.

O How happye a thing it is,
and ioyfull for to see

Brethren together fast to hold,
the band of amitie:
2 It calles to mind that swete perfume,
and that costly ointment:
Which on the sacrificers head,
by Gods precept was spent.

It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did run downe,
his riche attire atwut.
3 And as the lower ground doth drinke
the dew of Hermon hill,
And Sion with his siluer drops,
the field with fruite doth fill:

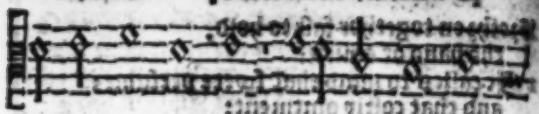
Euen so the Lord doth power on them
his blessing manifolde:
Whose hartes and mindes without all guile
thys knot doo kepe and holde.

Super flumina Ba. Pſal. Cxxxvii. w.w

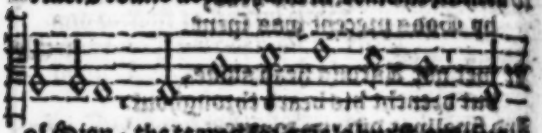
The people of god in their banishment, seing gods true religio decay, lived in great anguish & sorow of hart, the which greeke the Caldeans did so litle pitye, that they rather increased the same daylye, with taunts, reproches, & blasphemies against god. Wherfore the Israelites desire God to punishe the Edomites, who prouoked the Babilonians against them, & moued (by the spirit of God) prophecie the destruction of Babylon, where they were handled so tirannously.

When as we sat in Babilon: the

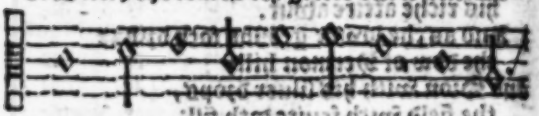
riuers



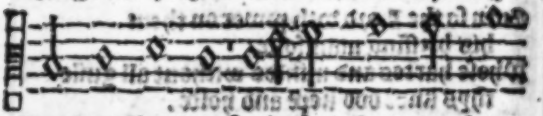
riuers round about, and in remembraunce



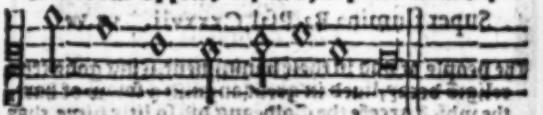
of Sion, the teares for griefe burſt out: we



hangd our harpes and inſtrumentes the wil-



low trees vppon, for in that place men for



their vſe, had planted many one.

3 Then they to whom we priſoners were,
for ſaid to vs taunting ly:
Now let vs heare your Hebrue ſonges,
and pleaſaunt melody.

4 Alas ſaid we who can once frame,
his forowful hart to ſing:
The praiſes of our louing God,
thus vnder a ſtraunge king.

But

5 Except I Jerusalem
out of my hart let slide:
Then let my fingers quite forget
the warbling harpe to guide.
6 And let my tong within my mouth
be tide for euer fast:
If that I ioy before I see
thy full deliuerance past.

7 Therefore O Lord remember now
the cursed noyse and crie
That Edoms sonnes against vs made,
when they raced our citie.
Remember Lord their cruell wordes,
when as with one accorde
They cryde on sacke, and raze their walles
in despite of their Lorde.

8 Euen so shalt thou (O Babilon)
at length to dust be brought:
And happy shall that man be cald,
that our reuenge hath wrought.
9 Yea blessed shall that man be cald,
that taketh thy children young:
To dash their bones against hard stones
which lie the streetes among.

Lauda anima. Psalm. cxlvi. I.H.

DAuid shewing the great desire he had to praise god, teacheth that none should put their trust in men, but in god alone: who is almighty & deliuereth afflicted, nourisheth the poore, setteth prisoners at libertie, comforteth the fatherles, widowes, & the straungers, and raigneth king for euer.

Sung this as the cxxxvii. Psalme.

MY soule pray se thou the lord alowne,
my God I will confesse:
2 While breth e like prolog my dayes,
my tong no time shall cease.
3 Trust not in worldly princes then,
though they abound in wealth:
Nor in the sonnes of mortall men,
in whom there is no healthy.

4 For why their breath with soone departe
to earth anon they fall:
And then the counsells of their hart,
decay and perishe all.
5 O happy is that man I say,
whom Jacobs God doth ayde:
And he whose hope doth not decay,
but on the Lord is layd.

6 Which made the earth and waters deepe
the heauens hye with all:
Which doth his worde and promise keepe,
in truth and euer shall.
7 With right alwayes doth he proceede,
for such as suffer wrong:
The poore and hungry he doth feede,
and loose the fetters strong.

8 The Lord doth send the blind their sight
the lame to limmes restore:
The Lord I say doth loue the right
and iust man euermore.
9 He doth defende the fatherles,
the straungers sad in hert:
And quite the widowe from distres,
and ill mens wayes subuert.

The

Thy Lord and God eternally,
O Sion still shall raigne,
In time of all posteritie,
for euer to remaine.

Laudate dominum. Psal. cxlviii.

He prouoketh al creatures to praise the Lord in heauen, in earth, and in al places, especially for the power that he hath geuen to his people Israel, whom he hath taken so neare vnto him.

Giue laud vnto the Lord, from heauē that is so hie: Prayse him in deede and worde, aboue the starrye skye. 2. And all ye his angels all, armies royall, prayse him with glee.

3. Prayse him both moone and sunne,
Which are so cleare and bright,
The same of you be ones,
Ye glistering starres of light.

4. And eke no lesse
Ye heauens layze

5 And clouden of the ayre,
his laud expresse.

6 For at his word they were
All formed as we see
At his voice dyd appere
All things in their degree,
Which he set fast,
To them he made
A lawe and trade
For ay to last.

7 Extoll and praise goddes name,
In earth ye dragons fell,
All deepes doo ye the same,
For it becometh you well.
8 Fyre, hayle, ise, snow,
And stormes that do
At his decree.

9 The hilles & mountaines all,
And trees that fruitfull are:
The ceders great and tall,
His worthy prayse declare.
10 Beastes and cattell
Yea birds flying,
And wormes creeping
That on earth dwell.

11 All kinges both more & lesse,
With all their pompous trayne:
Princes and all iudges,
That in the world remaine,
Exalt his name.
12 Yong men and maides,

Olde

Olde men and babes,
Doo ye the same.

13 For his name that we prayse,
To be moste excellent,
Whose prayse is farre aboue
The earth and firmament.

14 For sure he shall
Exalt with blysse
The hozne of his
And helpe them all.

His Saints al shall forth tell
His prayse and worthynesse,
The children of Israell
Eche one with moze and lesse.
And also they,
That with good will
His seruyce fulfill
And him obey.

Laudate dominum. Psalme. cxvii. T. B.

Sing this as the C. Psalme.

PRayse the Lord, O ye Gentils all,
Which hath brought you into his light:
O prayse him all people wozlall,
As it is most wozthy and right.

For he is full determined,
On vs to powre out his mercye,
And the Lords truth be ye assured,
Abideth perpetually.

Glory be to God the father,
And to Jesus Christ his true sonne:
With the holy ghost in like maner,
Now and in every season.

Ecce nunc benedicite. Psalm. cxxxiiii.

Sing this as the. L. psalme.

BEhold now geue good hede such as be
The Lordes seruauntes faythfull and true
Come prayse the Lord euery degree,
With such songes as to him are due.

O ye that stand in the Lordes house,
Euen in our owne Gods mansion:
Prayse ye the Lord so bounteous,
Which worketh our saluation.

Lift vp your hanues in his holy places,
Yea and that in the time of night,
Prayse the Lord, which geueth all graces,
For he is a Lord of great might.

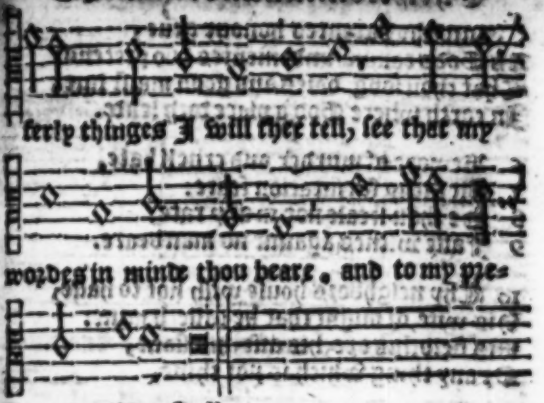
Then shall the Lord of Sion
Which made heauen and earth by his power,
Geue to you and your nation
His blessing, mercy, and fauour.

Glory be to God the father,
And to Iesus Christ his true sonne:
With the holy ghost in like manner,
Now, and at euery season.

¶ The. x. Commaundementes of almyghtye God.

Exodus. xx. V. V. V.

ATtend my people and geue eare, &



kerly thinges I will thee tell, see that my

wordes in minde thou bearst, and to my pre-

ceptes listen well.

1 I am the soueraine Lord and God,
Which haue thee brought frō careful thrall,
And eke reclaymed from Pharoes rod,
Make thee no Gods on them to call.

2 Nor factioned forme of any thing
In heauen or earth to worshipit
For I thy God by reuenging,
With greuous plages this sinne will smite.

3 Take not in vaine his holy name,
Abuse it not to thy wilfulnes:
For lo thou might some punchase blame
And in his wrath he would thee spill.

4 The Lord frō worke y seuenth day ceast
And brought all things to perfect end:
So thou and thine that daye take rest,
That to Gods hestes ye may attend.

Vnto

4 Honour thy parentes honour geue,
Thy Gods commaundementes doo pretende,
That thou long daies and good maist liue,
In earth where God a place doth lende.

5 Beware of murder and cruell hate,
6 Put filthy fornication feare:
7 Se thou steale not in any rate,
8 Falle witnes against no man beare.

9 Thy neighbours house with not to haue,
His wife, or ought that he calleth mine:
His field, his ore, his asse, his slaue,
Or any thing which is not thine.

¶ A prayer.

The spirite of grace graunt vs, O Lorde
To keepe these lawes our hartes refrayne:
And cause vs all with one accorde,
To magnifie thy name therfore,

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therfore, O Christ, we crauue
That we in thee may them fulfill.

Lorde for thy names sake graunt vs thy grace
Thou art our strength our Sauiour Christe,
Of thee to speede how should we misse,
In whom our treasure doth consist.

To thee for euermore be prayse
With thy father in eche respecte:
And with thy holy spirite alwaies
The comforter of thine elect.

The Lordes Prayer.

Our father whiche in heaven art,
and makst vs all one brotherhode, to call vp-
on thee with one hart. Our heauenly father
and our god, graūt we pray not with lippes a-
lone, but with the hartes: deepe sigh and grone.
Thy blessed name be sanctified,
Thy holy word maynteyne vs in same,
In helpe it faythfully to lyue,
To magnifie thy holy name.
From al errours defend and keepe,
The litle flocke of thy poore sheepe.

The Lordes Prayer.

Thy kingdome come euē at this houre
And henceforth euerlastingly,
Thine holy ghost into vs poure,
With all his giftes most plentifully.
From Sathans rage and filthy bande,
Defend vs with thy mightie hande.

Thy will be done with diligence
Euē as in heauen in earth also:
In trouble graunt vs pacience,
Ther to obey in welth and wo.
Let not the flesh, bloud, or any ill,
Preuaile against thy holy will.

Geue vs this day, our daily bread
And all other good giftes of thine,
Keepe vs from warre, and from bloud shed
Also from sickness dearth and pine.
That we may liue in quietnes,
Without all greedy carefulnes.

Forgeue vs our offences all,
Release our carefull conscience:
As we forgeue both great and small,
Which vnto vs haue done offence.
Prepare vs Lord for to serue thee,
In perfect loue and vnitie.

O Lord into temptation
Lead vs not when the feend with rage
To withstand his inuasion:
Geue power and strength to euery age.
Arme and make strong thy feeble hoste
With fayth and with thy holy ghost.

O Lord from euill deliuer vs
The dayes and times are daungerous

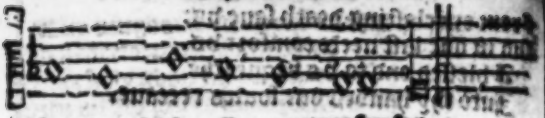
From

From euerlasting death saue vs:
And in our last needs comfort vs.
The blessed end to vs bequeathe
Into thy handes our soules receaue.

For thou O Lord art king of kinges,
And thou hast power ouer all:
Thy glory shineth in all thinges,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we haue prayed with one accord.

The vij. Articles.

All my whole trust and confidence is
in the Lorde of might, the father which all
things hath made, the day and eke the night.
The heauens and the firmament, and al
so many a starre, the earth and all that is
therin



therein, which passe mans reason far.

And in like maner I beleeue
in Christ our Lord his sonne diuine
Coequall with the deitie,
and man in flesh and bone.

Conceiued by the holy ghost,
his word with me assure:
And of his mother Mary borne
yet she a Virgin pure.

Because mankinde to Sathan was
for synne in bonde and thrall:
He came and offered vp himself
to death to saue vs all.

And suffering most grieuous paine,
then Pilate being iudge:
Was crucified on the crosse
and therat did not grudge.

And so he died in the flesh,
but quickened in the spirite:
His body then was buried
as is our vse and rite.

His spirite did after this descend
into the lower partes
To them that long in darkenes were
the true light of their hartes.

The in the third day of his death
he rose to life againe:
To thende he might be glorifyed
out of all griefe and paine.

Ascen-

Ascending to the heauens he
to sit in glory still:
On gods right hand his father deare
according to his will.

Until the day of iudgement come
when he shall come againe:
With Angels power, yet of that day
we all be vncertaine.

To iudge all people righteously,
whom he hath dearly bought:
The liuing and the dead also,
which he hath made of nought.

And in the holy spirite of God,
my faith to fatifie:
The third person in Trinitie
beleue I stedfastly.

The holy and catholike Church,
that Gods word doth maintaine,
And holy scripture doth allow,
which Sathan doth disdaine.

And also I doo trust to haue,
by Iesu Christ his death:
Release and pardon of my sinnes,
and that onely by faith.

What time all flesh shal rise againe
before the Lord of might:
And see him with their bodely eyes
which now doo geue them light.

And then shal Christ our Sauiour
the sheepe and Goates deuide:
And geue lyfe euerlastingly
to those whom he hath tride.

Which

Which is his realme, ryghtfull
in glory for to reste:
With all the holy company
of Saynctes and Angels bright.

Which serue the Lord omnipotent
obediently eche houre:
To whom be all dominion
and prayse for euermore.

A Prayer vnto the holy Ghost to be song before the Sermon.

Sing this as the .cxix. Psalme.

COme holy spirite the god of might,
comforter of vs all:
Teach vs to know thy worde aryghte
that we doo neuer fall:
O holy ghost, visit our cell,
defend vs with thy shielde
Against al sinne and wickednes,
Lord helpe vs winne the fielde.

Lord kepe our Queene and her counsell
and geue them will and might:
To persiuer in thy Gospell,
which can put sinne to flight.
O Lord that geuest thy holy word,
send preachers plentously:
That in the same we may accord
and therin liue and die.

O holy spirite direct a right
the preachers of thy word:
That thou by them, mayst cut down eui̇ne

it borne with a swoorde.
Depart not from those pastors pure
but aide them at all neede:
which breake to vs the breade of life,
wheron our soules doo feede.

O blessed spirit of truth, kepe vs
in peace and vnitie:
keepe vs from sectes and errours all
and from all papistrie.
Conuert all those that are our foes
and bring them to thy light:
That they and we may well agree
and prayse thee day and night.

O Lord increase our fayth in vs,
and loue so to abound:
That man and wife be voyde of strife
and neighbours about vs round
In our time geue thy peace O Lord
to nations farre and nye:
And teach them all thy holy word
that we may sing to thee.

All glory to the trinitye,
that is of mightes most.
The liuing father and the sonne
and eke the holy ghost.
As it hath bene in all the time
that hath bene heretofore:
As it is now and so shall be
henceforth for euermore.

Da pacem Domine.

Geue

Gene peace in theſe oure dayes, O
Lord: great daungers are nowe at handes
thine enemyes with one accorde, Chriſtes
name in euery land, Seke to deface, roote
oute and race, thy true right worſhip in dede
Be thou the ſtay, Lord we thee pray, thou
helpeſt alone in all neede.

Geue

Geue vs that peace which we doo lacke
Through wilfulnesse and vil life:
Thy word to offer thou wilt not lacke,
Which we vnkindly gainstriue.
With fire and swoorde,
This healthfull worde,
Some persecute and oppresse:
Some with fire mouthe
Confesse the truth,
Without sincere goodnes.

Geue peace, & vs thy spirite down sende,
With griefe and repentaunce true:
Doo pearce our hartes our liues to amende,
And by fayth Christ renue,
That feare and dread,
Warre and bloudshed
Through thy swete mercy and grace:
Way from vs ride,
Thy truth may bide,
And shine in euery place.

¶ The complaint of a sinner who craueth of Christ to be forgeuen, and to be kept vnder hys mercy.

Herz right mouinglie doth lay, Lord

for my sinnefull parte. In wrath thou shouldst me

me pay, vengeance for my deserte, I can
it not deny, but neuer I muste confesse, how
that continually thy lawes I doo transgresse.
Thy lawes I doo transgresse.

But if it be thy will,
With sinners to contend:
Then all thy flocke shall spill,
And be lost without end.
For who liueth here so ryght,
That rightly he can say:
He sinneth not in thy sight,
Full oft and every day.

Thy scripture plain telth mee,
The righteous man offendeth:
Seuen times a day to thee,
Wherein thy wrath dependeth.
So that the rightwise man,
Doth walke in no such path:
But he falth now and than,
In daunger of thy wrath.

Then

Then sith the case so standes
That euen the man righte wise,
Falth oft in sinfull bandes,
Wherby thy wrath may rise.
Lord I that am vnjust,
And righteousnes none haue,
Where to then shall I trust
My sinfull soule to saue?

But truly to that rocke,
Wherto I cleaue and stalke,
Which is thy mercy mete,
Lord let thy mercy falle,
And mitigate thy wrathe:
Or elles we perish all.
The price of thys thy bloud,
Wherin mercy I call.

Thy scripture doth declare,
No drop of bloud in thee:
But that thou must not spare,
To shed eche drop for me.
Now let those drops most sweete
So inopfe my hart to dreade,
That I with sinne repleate,
May liue, and sinne may die.

This sinne of mine inuete
I may be sanctified,
By grace of thine in thee.
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therin.

But vouchsafe me to kepe,
From those infernall foes,

And from that lake to vere,
Where as no mercy growes,
And I shall sing the songes,
Confirmed with the vse:
That vnto thee belonges,
Which art mine onely truste.

¶ A thankes geuing after the receauing of the Lordes Supper. Sing this as the. cxvii. Psalme.

THe Lord bee thanked for his giftes and mercy euermore:
That he doth shew vnto his saintes, to him be laud therfore.

Our tonges can not so prayse the Lorde, as he doth right deserue:
Our hartes can not of him so thinke, as he doth vs preserue.

His benefites they be so great to vs that be but sinne:
That at our hand for recompence, there is no hope to winne.

O sinfull flesh that thou shouldst haue such mercies of the Lord:
Thou woldst deserue more worthely, of him to be abhorde.

Nought els but sinne and wretchednes, doth rest within our hartes:
And stubburnely against the Lord, we daily play our partes.

The sunne aboue in firmament, that is to vs a light:
Doth shewe it selfe more cleane and pure then we be in his sight.

The heauens aboue and all therin, more holy are then wee:

They ſerue the Lord in their eſtate,
eche one in his degree:
They do not ſtriue for matter ſtyll,
nor ſtacke their office fee:
But feare the Lord and do his will,
hate is to them no let.

Alſo the earth and all therin,
of God it is in awe.
It doth obſerue the formers will,
by ſkilfull natures lawe.

The ſea and all that therin is,
doth bend when god doth becke:
The ſpirites beneath do tremble all
and feare his wrathfull checke.

But we alas for whom all theſe,
were made them for to rule:
Do not ſo know or loue the Lord,
as doth the oxe or mule.

A lawe he gaue for vs to know,
what was his holy will:
He would vs good, but we will not
a voyde the thing is ill.

Not one of vs that ſeeketh out,
the Lord of life to pleaſe,
Nor doo ỹ thing that might vs ioyne,
our Chriſt and quiet eaſe.

Thus we are all his enemies,
we can it not denye:
And he again of his good will,
would not that we ſhould die.

Therfore when remedye was none,
to bring vs vnto life:
The ſonne of God, our fleſhe he tooke,
to end our mortall ſtrife.

And all the lawe of God our Lord
he dyd it full obeye:

And for our sinnes upon the crosse,
his blood our debtes did pay.
And that we should not yet forget,
what good he to vs wrought:
A signe he left our eyes to tell,
that he our bodies bought.
In bread and wine here visible,
vnto thine eyes and taste:
His mercies great thou mayst record,
if that his spirite thou haste.
As once the corne did live and grow
and was cut downe with sigh,
And threshed out with many stripes,
out from his huske to drive.
And as the mill with violence,
did teare it out so small:
And made it like to earthly dust,
not sparing it at all.
And as the ouen with fire hot
did close it vp in heate:
And all this done that I have sayd,
that it should be our meate:
So was the Lord in his ripe age
cut down by cruell death:
His soule he gaue in torments greate,
and yelded vp his breath.
Because that he to vs might be
an euerlasting bread:
With much reproch & trouble great,
on earth his life he led.
And as the grapes in pleasant time
are pressed very sore:
And plucked downe whē they be ripe,
nor let to grow no more.
Because the iuyce that in them is,
as comfortable drinke:

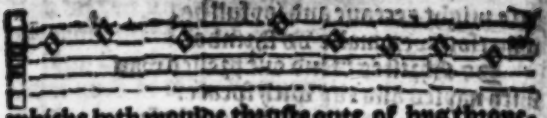
We might receaue and ioyfull be,
when sorowes make vs shrinke.
So Christes bloud our pzelled was
with nayles and eke with speare:
The iuyce wherof web saue all those
that rightly doo him feare.
And as the cornes by vnitie
into one loke is knit:
So dyd the Lord and his whole church
though he in heauen sit.
As many grapes make but one wine,
so should we be but one:
In fayth and loue in Christ aboue,
and vnto Christ alone.
Leading a life without all strife,
in quiet rest and peace:
From enuie and from malice both,
our hartes and tonges to cease.
Which if we doo, then shall we knowe
that we his chosen bee:
By fayth in him to lead a life
as alwayes willed hee:
And that we may so doo in dede,
God send vs all his grace:
Then after death we shall be sure
with him to haue a place.

R. W.

Reserue vs Lord, by thy deare

word, from Turke and Pope defend vs Lord,

which



whiche wyth wouilde thrustе oute of hys throne,

Our Lorde Jesus Christe thy deare sonne.

Lord Jesus Christ shew forth thy might
That thou art Lord of Lordes by right:
Thy poore afflicted flocke defend,
That they may prayse thee without end.

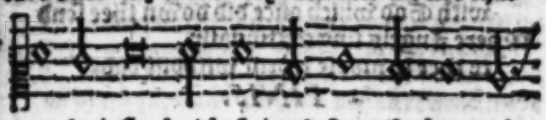
God holy Ghost, our comforter,
Be our patrone, helpe and succor:
Geue vs one minde, and perfect peace,
All giftes of grace in vs increase.

Thou liuing God, in parsons three,
Thy name be prayse in vnitie:
In all our neede so vs defend,
That we may prayse thee, world without end.

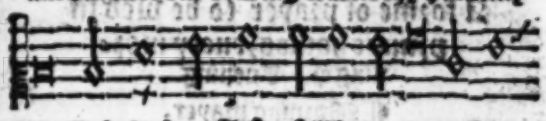
☞ Through perfect repentaunce the sinner hath a sure trust in God that his sinnes shalbe washed away in Christes bloud.

Lorde in thee is all my trust, geue

eare vnto my wofull crye: Refuse me not that

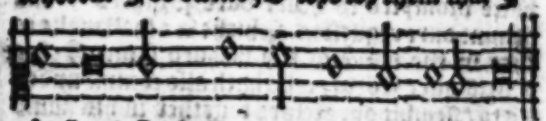


am vniuste: but bowing downe thy heauenly



eye. Behold how I doo still lament, my sinnes

wherein I do offend, O lord for them shal I



be shent, With thee to please I doo intende

No, no, not so thy will is bent,
to deale with sinners in thine ire:
But when in hart they shall repent,
thou graunteſt with spede their iuſt desire.
To thee therfore still shall I crye,
to washe away my sinful crymes:
Thy blond (O Lord) is not yet dryе,
but that it may helpe me in time.

Haste thee O Lord, haste thee I say
to poure on me the giftes of grace
That when this like must slit away,
in heauen with thee I may haue place.
Where thou doost reigne eternally
with God which once did down thee send
Where Angels sing continually
to thee the prayse world without end.

FINIS.

A forme of prayer to be vsed in priuate houses, euery morning and Euening.

Morning prayer.

ALmightye God and moste mercifull father, we doo not presente oure selues here before thy maiestye, trustyng in oure owne merytes or worthynes, but in thy manifolde mercyes, which haste promysed to heare oure Prayers, and graunt oure requestes. whiche we shall make to thee in the name of thy beloued sonne Iesus Christ oure Lorde: who hath also commaunded vs to assemble oure selues together in his name with full assurance that he will not onelye be amongst vs, but also bee oure mediator and aduocate towardes thy maiestye, that we maye obtaine all thynges whiche shall seeme expedient to thy blessed will for oure necessities: therefore we beseche thee, moste mercifull father, to turne thy louing countenaunce towardes vs, and impute not vnto vs oure manifolde sinnes, and offences, whereby we iustlye deserue thy wrathe and sharpe punishment, but rather receaue vs to thy mercye for Iesus Christes sake, accepting

hys

his death and passion, as a full recompence, for all our offences, in whom only thou art pleased, and through whom thou canst not bee offended with vs. And seing that of thy greate mercyes, we haue quietly passed this night, graunt (O heauenly father) that we may bestow this day wholy in thy seruice, so that al our thoughtes, wordes and dedes, may redound to the glory of thy name, and good ensample to all men; who seeing our good workes, maye glorifie thee our heauenlye father. And for as muche as of thy mere fauour and loue thou hast not onely created vs to thine owne similitude and likenes, but also haste chosen vs to bee heyres with thy deare sonne Iesus Christe of that immortall kingdome whiche thou preparedst for vs before the beginnyng of the worlde: We beseche thee to encrease our fayth and knowledge, and to lighten our hartes with thy holy spirite, that we maye in the meane tyme, liue in godlye conuersation and integritie of lyfe: knowing that Idolatrers, adulterers, couetous men, contentious persons, dronkardes, glottons, and suche like, shall not inherite the kyngdome of God. And because thou haste commaunded vs to pray one for another, we doo not onely make request (O Lord) for our selues, and them that thou haste already called to the true vnderstanding of thy heauenly will, but for al people and nations of the worlde, who as they know by thy wonderfull workes that thou art God ouer all: so they maye bee instructed by thy holy spirite to beleue in thee their onely Sauior & redemer. But forasmuch as they cā not beleue except they heare, nor can not heare, but by preaching, & none cā preach, except they be sent: therefore (O Lord) raise vp faythfull distributers of thy mysteries,

Christe, who setting a part all worldly respectes, maye both in their life and doctrine, onelye seeke thy glorye. Contrarilye confounde Sathan, Antichrist, with all hys elinges, whom thou hast alreadye cast of into a reprobate sence, that they maye not by sectes, chismes, heresies, & errours, disquiet thy little flocke. And because (O Lorde) we be fallen into the latter dates and daungerous times, wherin ignorance hath gotten the vpper hande, and Sathan by his ministers seke by all meanes to quenche the lyghte of thy Gospell, we beseche thee to maintaine thy cause against those rauening wolues, and strengthen all thy seruauntes, whom they keepe in prison and bondage. Let not thy long suffering bee an occasion, eyther to encrease their tirannye, or to discourage the children, neyther yet our sinnes and wickednes be a hinderaunce to thy mercies, but with speede (O Lorde) consider these greate miseries. For thy people Israell many tymes by their sinnes prouoked thine anger, and thou punishedst thē by thy iust iudgement, yet though their sinnes were neuer so greuous, if they once returned from their iniquitie, thou receauedst them to mercy. We therefore most wretched sinners, bewaile our manifold sinnes, and earnestlye repent vs for our former wickednes & vngodly behauiour towardes thee: and where as we cannot of oure selues purchase thy pardon, yet we humblye beseche thee, for Jesus Christes sake to shewe thy mercies vpon vs, and receaue vs again to thy fauour. Graūt vs deare father these our requestes and all other thinges necessary for vs and thy whole church, according to thy promise in Jesus Christ our Lorde. In whose name we beseche thee as he hath taughte vs, sayinge. Our father which art in heauen, &c.

A prayer to be sayd before meales.

All thinges depend vpon thy prouidence (O Lorde) to receaue at thy handes due sustenaunce in time conuenient. Thou geuest to them, & they gather it, thou openest thy hand, and they are satisfied with all good thinges. O bountyfull father, whiche arte the fountaine and full treasure of all goodnes, we beseche thee to shewe thy mercies vpon thy children, and sanctifie these giftes whiche we receaue of thy mercyfull liberalitie, graunting vs grace to vse them soberly and purely according to thy wyll, with so that herby we maye acknowledge thee to be the authour and geuer of all good thynges, and alwaye all that we maye remember continually, to seeke the spirituall foode of thy worde, wherwith our soules may be nourished euerlastingly, through our Sauiour Christe, who is the true breade of life, which came downe from heauen, of whome whosoeuer eateth, shall liue for euer, and raigne with hym in glorye worlde without ende. Amen.

A thankes geuing after meales.

Let all nations magnifie the Lorde, let all people reioyce in prayeng & extolling his great mercyes. For hys fatherlye kyndnes is plentifullye shewed forth vpon vs, and the truth of his promise endureth for euer. We render thankes vnto thee, O Lorde God, for the manifolde benefites, whiche we continuallye receaue at thy bountiful hand, not onely for that it hath pleased thee to feede vs in this present

lyke, geuing vnto vs all things necessary for the same: but specially because thou hast of thy free mercies fashioned vs a new, into an assured hope of a far better life, the which thou hast declared vnto vs by thy holy gospell. Therefore we humbly beseech thee, O heauenly father, that thou wilt not suffer our affections to be so entangled or fettred in these earthly and corruptible things, but that we may alwaies hauevour minds directed to thee on high, continually watching for the coming of our Lord & Sauiour Christ, what time he shall appeare for our full redemption. To whom with thee and the holy ghost be all honour and glory for euer and euer. Amen.

A thankes geuing after Meate.

THe God of glory and power, who hath restored, returned, and presently fed vs be fed for euer and euer. We pray the God of all power, who hath called from death that great pastour of the sheep our Lord Iesus, continue & defend the flocke, which he hath redeemed by the bloud of the eternal testament: increase the number of true preachers, represse the rage of obstinate tirantes, mitigate & lighten the harts of the ignorant, releue the paines of such as be afflicted, but especially of those that suffer for the testimonye of his truth, and finally confounde Sathan, by the power of our Lord Iesus Christ. Amen.

Euening prayer.

O Lord God, Father euerlasting and full of pitye, we acknowledge and confesse, that we bee not worthye to lifte vp our eyes to heauen, much lesse to

present our selues before thy maiestie, with confidence that thou wilt heare our prayers, & graunt our requests, if we consider our owne estrangement for our consciences doo accuse vs, and our sinnes witnes against vs, and we knowe that thou art an vpright iudge, whiche dooest not iustifie the sinners & wicked men, but punyshest the faultes of all suche as transgresse thy commaundements. Yet moste mercifull father, since it hath pleased thee to commaund vs to call on thee in all oure troubles and aduersities, promising euen then to helpe vs, when we fele our selues (as it were) swallowed vp of death and desperation, we vtterly renounce al worldly confidence, and flee to thy fourtraigne bounty, as our onely hope & refuge: beseching thee, not to call to remembraunce our manifolde sinnes and wickednes, whereby we continually prouoke thy wrath and indignation against vs: neither oure negligence and vnkindnes, which haue neither worthely esteemed, nor in our liues sufficiently expressed the swete comfort of thy Gospell reuealed vnto vs, but rather to accepte the obedience and death of thy sonne Iesus Christ, who by offring vp his body in sacrifice once for al, hath made a sufficient recompence for al our sinnes. Haue mercy therefore vpon vs (O Lord) & forgeue vs our offences. Teache vs by thy holy spirite that we may rightly wepe them, and earnestly repent for the same, and so much the rather (O lord) because that the reprobate, and such as thou hast forsaken cā not praise thee, nor call vpon thy name, but the repenting hart, the sorowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shal euer set forth thy praise and glory.

And

Lord albeit we be but wormes and dust: yet thou art our creator, and we be the worke of thy handes: yea, thou art our father, and we thy children: thou arte our shepeheard, and we thy flocke: thou art our redemer, and we the people whom thou haste bought: thou arte our God, and we thine enheritaunce. Correcte us not therfore in thine angre (O Lorde) neither according to our desertes punishe us, but mercifully chastise us with a fatherly affection, that al the worlde may know we that at what time so euer a sinner doth repent him of his sinne, from the bottome of his hart, thou wilt put away his wickednes out of thy remembraunce, as thou haste promised by thy holy Prophet. Finally forasmuch as it hath pleased thee to make the vngodly for vsen to rest in, as thou hast ordayned him the day to trauaile, graunt (O dere father) y we may, (a take our bodely rest, that our soules may continually watch, for the time that our Lord Iesus Christ shal appeare for our deliueraunce out of this mortall life, and in the meane season, that we, not ouercomen by vaine fantasies, dreames or other temptations, maye fully set our mindes vpon thee, loue thee, feare thee, and rest in thee. Furthermore that our fleshe be not excessiue or ouermuch after the insaciable desires of our flesh, but onely sufficiente to content oure weake nature, that we may be better disposed to liue in all godly conuersatio to the glory of thy holy name, and profite of our brethren. So be it.

A godly prayer to be sayd at all times.

PRayse & prayse be geuen to thee O Lord God almighty, most mercifull father of heauē, for al thy mercies & louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes freely & of thine one accorde to elect and chose vs to saluation before the beginning of the world, and euen like continuall thankes be geuē to thee for creating vs after thine owne Image, for redeming vs with the precious bloude of thy deare sonne, whē we were vtterly lost, for sanctifying vs with thy holy spirite in the remission & knowledge of thy holy word, for helping & succouring vs in all our needes & necessities, for saueing vs frō al daungers of body & soule, for comforting vs so fatherly in al our tribulations and persecutions, for sparing vs so long, & geuing vs so large a time of repentaunce. These benefites, O most merciful father like as we knowledge to haue receaued them of thy onely goodnes, euē so beseech thee, for thy dere sonne, Iesus Christs sake, to graūt vs alwaies thy holy spirit, wher by we may grow continually in thankfulnes towardes thee, to be led into al truth, & comforted in al our aduersities. O Lord strengthen our faith, kindle it more in feruentnes and loue towardes thee & our neyghbors, for thy sake. Suffer vs not most deare Father, to receaue thy worde any more in vaine, but graunte vs alwayes the assistaunce of thy grace and holy spirite, that in harte, word, and deede, we maye sanctifie and doo worshippe thy name. Helpe to aduāce & increase thy kingdome, that whatsoeuer thou sendest, we may be hartely well content with thy good pleasure & will. Let vs not lacke thy helpe, O father, wout the

which we can not serue thee, but direct thou so all the workes of our handes, that we may haue sufficient, and not to be chargeable, but rather helpfull vnto others. Be mercifull O Lord to our offences, & seing our debts great, which thou hast forgiuen vs in Iesus Christe, make vs to forgiue our neighbours so much the more. Be thou our father, our captaine and defender in al temptacions, hold thou vs by thy mercifull hand, that we may be preserued from al inconueniences and enemies in the sanctifying and honour of thy holy name, through Iesu Christ our Lorde, and Sauiour. So be it.

Stretche thy mighty hand & out stretched arme O Lorde, be still our defence, thy mercy and louing kyndnes in Iesu Christ thy deare sonne our saluation, thy true and holy worde our instruction, thy grace and holy spirit our comfort, and consolation, vnto the end, and in the end. So be it.

O Lord increase our fayth.

A confession for all estates and times.

O Eternall God & most mercifull father, we confesse and acknowledge here before thy diuine Maiestie, & we ar miserable sinners, conceaued and borne in sin and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebelleth against the spirit, wherby we continually transgresse thy holy precepts & comaundements, and so purchase to our selues, through thy iust iudgement, death and damnation. Notwithstanding (O heauenlye father) for asmuche as we are displeased with oure selues for the sinnes that we haue cõmitted against thee, & vnfaynedly repent vs of the same, we most humbly be-

bleſſed wife, for Ieſus Chriſts ſake, to whom
mercy vpon vs, to forgeue vs all our ſinnes, & in
creaſe thy holy ſpirit in vs, ſo we acknowledge
ging vnto thy bottomleſſe mercy, our owne vn
righteouſneſs, may truſt onely vnto thine
mere and naked truth & affection, but alſo bring
forth ſuch fruits as may be agreable vnto thy moſt
diuine will, to the which giue vs the grace, that for
the worthes of thy dearely beloued ſonne Ieſus
Chriſt our onely ſauiour: to whō with thee holy ghoſt
be all honour, laude & glorie for euer and euer. Amen.

A prayer to be ſaid before a man begin
his Worke.

O Lord god moſt mercifull father and Sauiour,
ſeeing it hath pleaſed thee to commaund vs to
trauell, that we may releeue our neede, we beſeech
thee of thy grace ſo to bleſſe our labour, that thy
bleſſing may extend to vs, without the which we
are not able to continue: and that this greate fa
uour may be a witneſs vnto vs of thy bountifull
nes and aſſiſtaunce, ſo that thereby we may know
the fatherly care that thou haſt ouer vs.

Moreouer (O Lorde) we beſeche thee, that
thou wouldeſt ſtrengthen vs with thyne holye
ſpirite, that we maye faythfully trauayle in oure

ellute and vocation, that we may indeuour our selues to follow thine holy ordinance, rather then we seeke to satisfie our greedy affections &c. helpe to gouerne it please thee. O lord, to prosper our labours, & as a guide also to helpe them that haue neede, according to that ability, which of thy mercie hast geuen vnto vs. And to bring them all good things, of thee, graunt that we may humble our selues to our neighbours, and not by any meanes preferre our selues vnto them which haue not receaued so liberall a portion of thy mercy thou hast geuen vnto vs. And if it please thee to trye and exercise vs by greater powerte and neede then our flesh would desire, I thou wouldest put, O lord, graunt vs by grace to know that thou wilt nourish vs continually through thy bountifull liberalitie, that we be not so tempted that we fall into distrust, but that we may patiently waite till thou helpe vs, not onely with competall graces & benefites, but chiefly with thine heauenly & spirituall treasures, to the intent that we maye alwayes haue more ample occasion to geue thee thankes, & so wholy to rest vpon thy mercies. Heare vs, O Lord of mercye through Iesus Christe thy Sonne our Lord. Amen.

A prayer for the whole state of Christes church.

ALmightye God and most mercifull father, we humbly submit our selues and fal down before thy maiestie, beseching thee from the bottome of our hartes, that this sede of thy word now sowen amongest vs, maye take suche deepe roote, that neyther the burning heats of persecu-

tion

that vnder it we neither murther the frayne cares of this life chooke vp, nor that as seede lowe in good ground, it may bring forth thirty, sixty, & an hundreth folde, as thy heauenlye wisedome hath appointed. And because we haue nede continually to crave many thynges at thy handes, we humbly beseech thee (O heauenlye father) to graunt vs thy holy spirite, to dyrecte our petitions, that they may proceede from suche a feruent mynde, as maye be agreable to thy moste blessed will. And seyng that our infirmities is able to doo nothyng without thy helpe, and that thou arte not ignorante with howe many and greate temptacions we poore wretches are ouerwhelmed enclosed & compassed: let thy strength (O Lorde) susteine our weakenes, that we beyng defended with the power of thy grace, may be safely preserued agaynste all assaultes of Sathan, who goeth about continually like a roaring Lion, seking to deuoure vs: Encrease our fayth (O merciefull father) that we be not ouercome at any time from thy holynesse, but augmente in vs hope and loue, with a cheefull keping of thy commaundementes, that no hardnes of hart, no hipocrisie, no corruptyon of the flesh, nor intycements of the worlde be able to plucke vs away from thy obedience. And seyng we lyue now in these most perilous times, let thy fatherly prouidence defende vs agaynst the violence of our enemies, which goe seke by all meanes to oppresse thy truth. Furthermore, for as muche as by thy holy doctrine we be taught, to make our prayers & supplications for all men, we ought not onely for our selues here present, but also for other, to require all such, as be of the houshold, euen the vnfe-

[illegible]rable captiuitie of blindnes and errour, to the
[illegible]pure vnderstanding and knowledge of thy holy
[illegible]ncly truth, that we all beyng of one consent & vnite
[illegible]tie of minds, may worship thee our onely God &
[illegible]Sauiour. And that all pastors & shepherds and
[illegible]minysters to whome hytherto hath committed the dis
[illegible]pensation of thy holy word, may sincerely set forth thy
[illegible]christ people, may with diligence feed them, that they
[illegible]may be found faithful seruing onely to the glory of thy
[illegible]glorious name, and that by their diligent labours, such
[illegible]as wander & go astray, may be gathered & reduced
[illegible]home to thy folde. We crie vnto thee, because the hartes
[illegible]of rulers are in thy handes, we beseche thee to di-
[illegible]rect and gouerne the hartes of all kinges, princes
[illegible]and Magistrates, & namely them vnto whome hath com-
[illegible]mitted the charge of this Realme, according to
[illegible]our bounden dutie, we beseche thee to maintaine
[illegible]& encrease the honour and estate of the Queenes
[illegible]Maiestie, and all her most noble counsellers and
[illegible]Magistrates, with all thy spirituall gyftes &
[illegible]graces endue and replenish them, that they may
[illegible]inuerably, set thy glory before their eyes, and
[illegible]thy holy spirit so gouerne their hartes, that
[illegible]they may in such sorte execute their office, that
[illegible]thy religion may be purely maintained, manners
[illegible]reformed, & sinne punished, according to the pu-
[illegible]rest rule of thy holy word. And for that we be all
[illegible]members of the mystical body of Iesus Christ, we
[illegible]make our requests vnto thee (O heauenly father)
[illegible]for all such as are afflicted with any kind of crosse
[illegible]or tribulation, as warr, plague, famine, sickenes, ex-
[illegible]cessiue rayne, losse of goodes, persecution, banishment, or
[illegible]any other kinde of thy rodde, whether it be calami-
[illegible]tie, worldly vexation of minde, that it would

plants thee, to grue them pacience, and constancie, tyll thou send them full deliuerance of all their troubles.

Cast out from hence, O Lord, all raueninge wolues, which to fil their bellies, seke to deuour thy flocke. And shewe thy greate mercies vpon those our brethren in other countries whiche are persecuted, cast into prison, and daily condemned for the testimony of thy truth. And though they be vtterlye destitute of all mans ayde: yet let thy swete comfort neuer depart from them, but so inflame their hartes with thy holy spirit that they may boldly & cherefully abide such triall as thy godly wisedome shal appoint. So that as longeth as well by their death as by their life, the kyngdome of thy deare sonne Jesus Christ, mayst encreasle and shine throughout al the world, to whose name we make our humble peticions to thee, as he hath taught vs.

Our father which art in heauen, &c.

FINIS.

O God the father of heuen, haue
mercy vpon vs miserable sinners.

℣ O God the father of heuen, &c.

O God the sonne redemer of the
worlde, haue mercy vpon vs miser-
able sinners.

℣ O God the sonne redemer of the, &c.

O God the holy Ghoste proceding from the fa-
ther and the sonne, haue mercy vpon vs mi-
serable sinners.

℣ O God the holy Ghost proceding, &c.

O holy, blessed and glorious Trinitie, three per-
sons and one God, haue mercy vpon vs miser-
able sinners.

℣ O holy, blessed, and glorious, &c.

Remember not Lorde our offences, nor the of-
fences of our forefathers, neither take thou ve-
geaunce of our sinnes. Spare vs good Lorde,
spare thy people whom thou hast redemed with
thy moste precious bloud, and be not angry with
vs for euer.

℣ Spare vs good Lord.

From all euill and mischefe, from sinne, frō the
crafte and assautes of the deuil, frō thy wrathe
and from euerlasting damnation.

℣ Good Lord deliuer vs.

From al blindnes of herte, from pride, vayne glo-
ry and hipocrisie, from enuie, hatred and malyce,
and all vncharitablenes.

℣ Good Lord deliuer vs.

From fornication & all other deadly sin, & from
al the deceites of the world, the flesh & the deuil.

℣ Good Lord deliuer vs.

From lightenynge and tempester, from plage,
pestilence, and famine, from battayle and murder,
and from sodayne death.

℣ Good Lord deliuer vs.

From

From all fedition and priuy conſpiracie, from all falſe doctrine and hereſie, from all hardneſſe of hart, and contempt of thy worde and commaundementes.

℣. Good Lord deliuer vs.

By the miſtery of thy holy incarnation, by thy holy nattuitie and circumciſion, by thy baptiſme faſtyng and temptation.

℣. Good Lord deliuer vs.

By thine agony and bloudy ſweate, by thy croſſe and paſſion, by thy pyecious death and burial by thy glorious Reſurrection and aſcention, and by the comming of the holy Ghoſt.

℣. Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealthe, in the houre of deathe, and in the day of iudgement.

℣. Good Lord deliuer vs.

We ſinners doo beſeeche thee to heare vs, O Lorde God, and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

℣. We beſeech thee to heare vs good Lord.

That it may pleaſe thee to kepe and ſtrengthen in the true worſhipping of thee, in righteouſnes and holines of life, thy ſeruaunt Elizabeth our moſt gracious Quene and gouernour.

℣. We beſeeche thee to heare vs.&c.

That it may pleaſe thee, to rule her hart in thy fayth, feare and loue, and that ſhe may euermore haue affiaunce in thee, and euer ſeke thy honour and glory.

℣. We beſeech thee to heare vs.&c.

That it may pleaſe thee to be her defender and keper, geuing her the victorye ouer all her enemyes.

℣. We beſeech thee to heare vs.&c.

That

That it maye please thee to illuminate all thy
Bishops, Pastours and ministers of the Church
with true knowledge and understanding of thy
worde, and that bothe by their preaching and
liuing they maye set it forth, and shewe it accor-
dingly.

℣. We beseech thee to heare vs &c.

That it may please thee to indue the Lordes of
the counsaile, and all the Nobilitie, with grace
wisedome and vnderstanding.

℣. We beseech thee to heare vs &c.

That it maye please thee to bleesse and keepe the
Magistrates, geuing them grace to execute iu-
stice, and to maintaine truth.

℣. We beseech thee to heare vs &c.

That it maye please thee to bleesse and keepe all
thy people.

℣. We beseech thee to heare vs &c.

That it may please thee to geue to all nations, vn-
itie, peace, and concorde.

℣. We beseech thee to heare vs &c.

That it maye please thee to geue vs an harte to
loue and dreade thee, and diligently to liue after
thy commaundementes.

℣. We beseech thee to heare vs &c.

That it may please thee to graunt all thy people the
greate of grace, to heare meekely thy worde, and to
receaue it with pure affection, and to bring forth
the fruites of the spirite.

℣. We beseech thee to heare vs &c.

That it maye please thee to bring into the waye
of truth, all suche as haue erred and are decea-
ued.

℣. We beseech thee to heare vs &c.

That it maye please thee to strengthen suche
as do stande, and comforte and helpe the weake
harted

hunting and to cause him them that fal, and finally
to beate downe Satan vnder our feete.

☞ We beseech thee to heare vs &c.

That it may please thee to succour, helpe & comfort all that be in daunger, necessitie and tribulation.

☞ We beseech thee to heare vs &c.

That it may please thee to preserve all that trauell by lande or by water, all women labouring of childe, all sicke persons and young children, and to shewe thy pitie vpon all prisoners and captiues.

☞ We beseech thee to heare vs &c.

That it may please thee to defende and prouide for the fatherles children and widowes, and all that be desolate and oppressed.

☞ We beseech thee to heare vs &c.

That it may please thee to haue mercye vppon all men.

☞ We beseech thee to heare vs &c.

That it may please thee to forgiue our enemies, persecutours and slaunderers, and to turne their hearts.

☞ We beseech thee to heare vs &c.

That it may please thee to giue and preserue to our vse the increase of the earth.

☞ We beseech thee to heare vs &c.

That it may please thee to giue vs true repentaunce, to forgiue vs all our sinnes, negligences, and ignorances, and to endue vs with the grace to loue thy holy worde, and euermore liue according to thy holy will.

☞ We beseech thee to heare vs &c.

☞ O sonne of God we beseech thee to heare vs.

☞ O sonne of God we beseech thee to heare vs.

O God merciful father, that beholdest the fighting of vs creatures here vpon earth, &

O Lord, let thy mercie be shewed upon us.

As we trust in thee.

O Lord, let us not be desolate, in vaine.

Graciously heare us, O Lord Christ, graciously heare us, O Lord Christ.

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